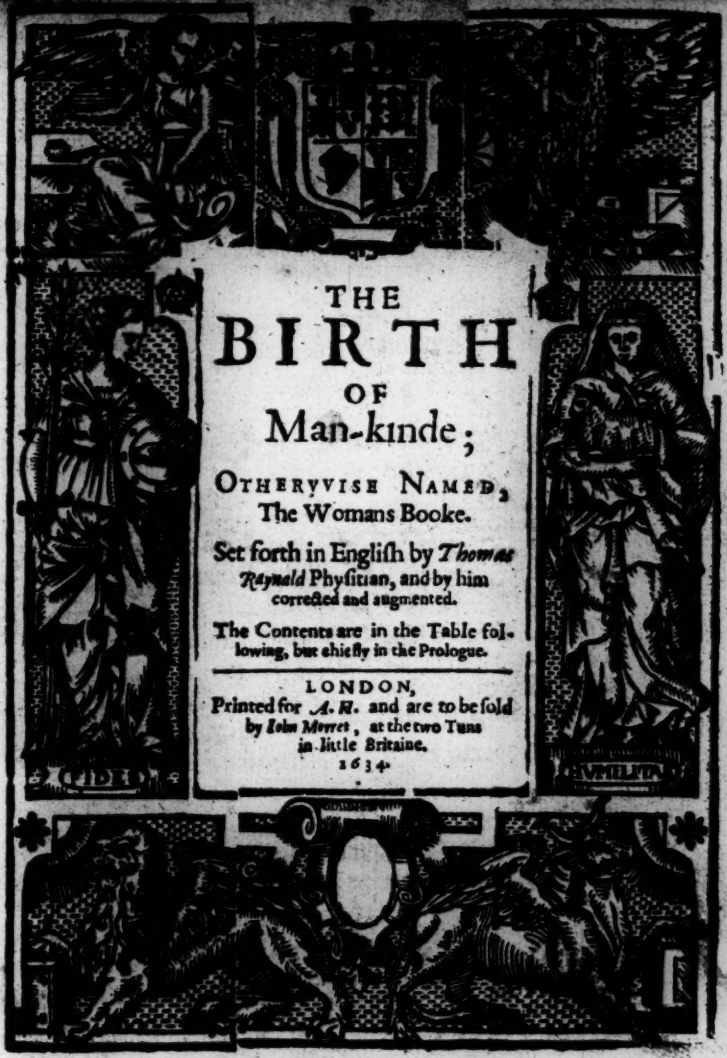


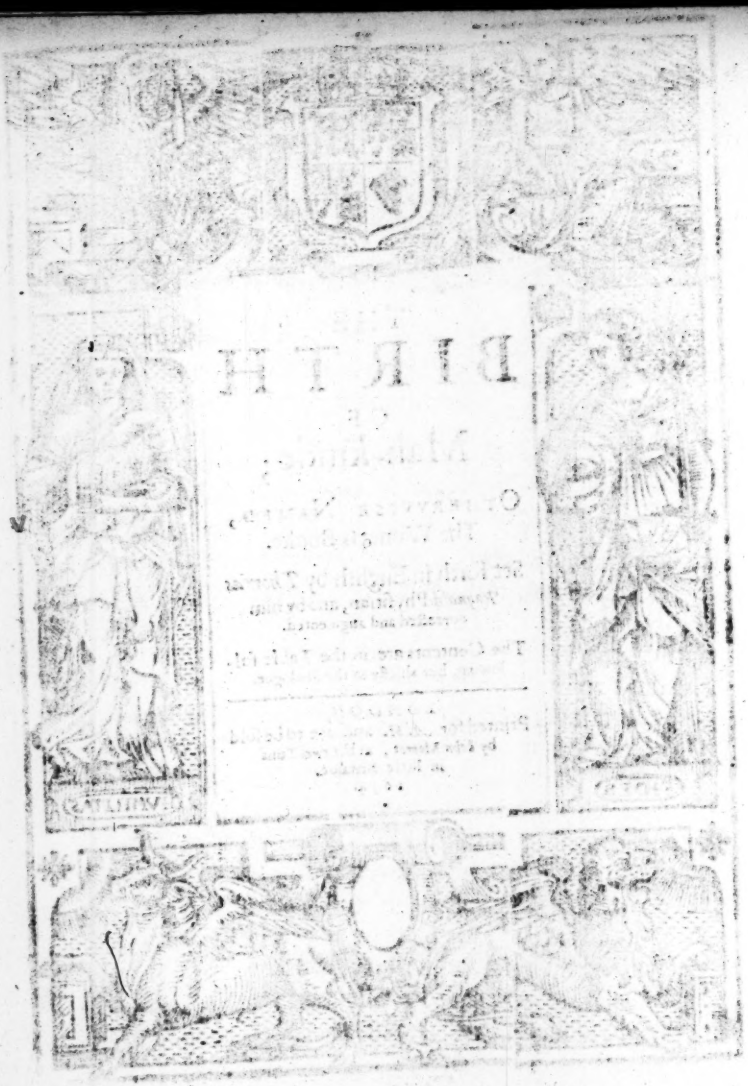
THE BIRTH OF Man-kinde;

OTHERVVISE NAMED, The Womans Booke.

Set forth in Engliſh by *Thomas Raynald* Phyſitian, and by him corrected and augmented.

The Contents are in the Table following, but chiefly in the Prologue.

LONDON,
Printed for *A. H.* and are to be ſold by *Iohn Morret*, at the two Tuns in little Britaine.
1634.



ALbeit ſome *Ariſtarchus*, may perhaps finde ſome lacke of faithfulneſſe and diligence in this worke: yet there is none ſo froward to deny, but that there is ſome fruit and profit to be found therein, ſeeing that it commeth now abroad much more enlarged and encreaſed, and more diligently corrected then it was before either in the Latine or in the Engliſh. And where before in the other prints, there lacked matter neceſſary to the opening and declaration of the Figures pertaining to the inner parts: it is now ſo plainly ſet forth, that the ſimpleſt Midwife which can reade, may both vnderſtand for her better inſtruction, and alſo other women that have need of her helpe, the more commoditie. Wherefore my deſire is, that it may be received and practiſed of Midwives, and all other Matrones, with no leſſe ſucceſſe then it is with good will and deſire written to profit and to doe good to others.

The Table of the first Booke of the Birth of Mankinde.

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Item, a briefe declaration of the Contents of the first Booke. Chap. i. Fol. xvii.
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A declaration what the Muscles be. Chap. iii. Fol. xxi.
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Of the Mother port. Chap. vii. Pag. xxviii.
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Of the Seed bringers. Chap. ix. Page xxx.
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Of the way by which the seed is sent from the Stones, to the Matrix. Chap. xi. Fol. xxxix.
A declaration of the Situation of the Bladder in Women. Chap. xii. Page xlii.
Of the veines which retort to the Matrix, and the parts thereof. Item, of the Termes and their Course, with the causes thereof. Chap. xiii. Fol. xlvii.

Of

Of the three Caules or Wrappers, wherein the Infant is lapped. Chap. xiiii. Page l.
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How a Woman with childe shall vse her selfe, and what remedies be for them that haue hard labour. Chap. iii. Fol. xcv.
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Of such things the which shall be intreated of in this fourth Booke. Chap. i. Pag. clxxxvi.
Of conception, and how many wayes it may be hindered or letted. Chap. ii. Pag. eodem.
How many wayes conception may be letted, and how the causes may be knowne. Chap. iii. Pag. clxxxviii.

How

How to know whether lacke of conception be of the woman or of the man, and how it may be perceiued whether she be conceiued or no. Chap. iiii. Fol. clxxix.
Of certaine remedies and medicines which may further women to conceiue. Chap. v. Fol. clxxxii.
Of diuers bellifying receipts. Chap. vi. Fol. clxxxvi.
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To take away haires from places where it is vnséemely. Fol. clxxix.
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To keepe and preserue the teeth cleane. eodem.
Of stinking breath. eodem.
Of the rancke sauour of the arme holes. Pag. ccciii.

Heere endeth the Table.

A Prologue to the women Readers.

HEere in the beginning of this present Prologue, I will follow the example of them which when they bid any guests to Dinner or supper, are wont first to declare what shall be their cheere, what fare, and how many dishes they shall haue, praying them to take it in good worth, & to looke for neither better ne worse then hath bin mentioned of: and euen so heere will I doe. Before that yee enter into the reading of this little Treatise, I shall succinctly and in few words recite the summe and chiefe contents of the same, with the vtility and profit which may ensue to the diligent and attentiue Reader thereof, to the end that yee of these things being first well aduertised, may haue the more or lesse courage to imploy your labour in ouer-looking and perusing of the same. For commonly, it doth occasionate any man to be the more prompt, ready and willing to take paines, when he is assured or certified of the profit, purpose, and fruit thereof comming: and likewise it is a great prick or allurement, intising and mouing a man to reade any booke, when he is somewhat first admonished of the matters comprehended and contained therein.

The intent of the Authour.

Wherefore now to come to our purpose: Yee shall vnderstand that about three or foure yeeres before I tooke this booke in hand, a certaine studious and diligent

The more part of this booke translated into English three or foure yeares before I began it.

gent Clerke, at the request and desire of diuers honest and sad Matrons, being of his acquaintance, did translate out of Latine into English a great part of this Booke, intituling it, according to the Latine inscription, *De Partu Hominis*, that is to say, Of the Birth of Mankind: which we now doe name, The womans Booke; for so much as the most part, or wel-neere all therein intreated of, doth concerne and touch onely women. In which his translation, he varied or declined nothing at all from the steppes of his Latine author, obseruing more fidelity in translating, then choise or discretion (at that time) in admitting and allowing many things in the same booke, greatly needing admonition, and wary aduice or counsell to the Readers, which otherwise might sometimes vse that for a helpe, the which should turne to a hinderance. Wherefore, I reuoluing and earnestly reuising from top to toe the sayd Booke, and therewithall considering the manifold vtility and profit which thereby might ensue to all women (as touching that purpose) if it were more narrowly looked ouer, and with a straighter iudgement more exactly euery thing therein pondered and tryed, thought my labour and paines should not be euill imployed, ne vnthankfully accepted and receiued of all honest, discreet, and sage women, if I, after good and diligent perusing thereof, did correct and amend such faults in it, as seemed worthy of the same, and to aduise the Readers what things were good or tolerable to be vsed, which were dangerous, and which were vtterly to be eschued. The which thing I haue not onely so done, but ouer this, haue thereunto adioyned and annexed diuers other more experimented and

The name of this booke.

Many things annexed and newly added to this booke.

and more familiar medicines. And further, haue in the first Booke set forth, and euidently declared, all the inward parts of women (such as were necessary to bee knowne to our purpose) and that not onely in words, but also in liuely and expresse figures, by the which euery part before in the Booke described, may in a manner bee as exactly and clearely perceiued, as though yee were present at the cutting open of Anatomy of a dead woman.

The contents of the first booke.

And thinke not the vtilitie and profite of this first Booke, and knowledge thereof, to be little or of small value, but take it as the foundation and ground, by the perceiuerance whereof, your wits and vnderstanding shall be illuminate and lightned, the better to vnderstand how euery thing commeth to passe within your bodies, in the time of conception, of bearing, and of birth. And further, by the perfect knowledge of this Booke, yee shall clearely perceiue the reason of many diseases which happen peculiarly to women, and the causes thereof: by which perceiuerance, againe yee shall haue the readier vnderstanding how to withstand and remedie the said infirmities or diseases. For note yee well, that as there is no man whatsoeuer hee bee, that shall become an absolute and perfect Physitian, vnlesse he haue an absolute and perfect knowledge of all the inwards and outwards of mans and womans bodie: euen so shall yee neuer groundly vnderstand the matters contayned in the second Booke, or any other communication, or writing touching the same intent, except yee first haue true and iust cognoissant in the first Booke. Againe, when that a woman commeth to a Physitian for counsell, concerning

How profitable the first booke is.

The vtilitie of the perfect knowledge of Anatomie.

ceuing some thing that may be amisse in the part: the answer of the Physitian, and reasonable allegation of causes to the same infirmity, is many times obscure, darke and strange, to be comprehended by the woman for lacke of due knowledge of the situation, manner and fashion of the inwards. And truely when a person is sicke or diseased in any part, it is halfe a comfort, yea halfe his health, to vnderstand in what part the disease is, and how that part lyeth in the body. This knowledge also ministreth yet a farther ingin and pollicie, to inuent infinitely the better how the medicine should be applyed, and after the most profitable sort ministred & set to the diseased plot. To be short, all the wittinesse, and artificiall crafty inuention, and diuers manners of ministrations in the noble science of Physicke, proceedeth and springeth of the profound knowledge of Anatomie. Therefore mine aduise and vtter counsell is, that all women in whose hands this little Booke shall chance to come, with all diligence doe force themselues perfectly to the vnderstanding of the first booke, well assuring them, that they shall not repent them of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer, & more easie to attaine vnto, I haue at the latter end of the foresaid first booke set the figures which represent such matters as were intreated of in the same, and also haue thereto annexed a sufficient declaration and exposition by letters, of all parts and parcels contained in the sayd figures.

The counsaile of the Author to the readers.

In the second booke shall be declared, the diuers sorts and manners of the deliuerance or byrth of mankind, & all the dangers, perils, and other causes happening to the

The contents of the second booke.

the labouring women in that season, with remedies and manifold medicines concerning the same: where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certified and amended the same according to reason and the lawes of Physicke: and besides this, haue added thereto diuers other salutarie & effectuall medicines, such as either I my selfe, or other Physitians, being yet aline at this day, haue experimented and practised: furthermore, in this second booke, ye may finde diuers remedies whereby to prouoke the termes of flowres (when that needeth) or to restraine or stoppe the same, when they issue more largely then nature doth require, with many other matters, too long heere to be rehearsed.

Many truely experimented medicines added in this booke.

In the third booke shall be intreated of, the election and choyse, by certaine signes and tokens, of a good Nurse, which may foster and bring vp the child being borne. Item, medicines increasing, diminishing, attenuating, engrosing, and amending the milke in the Nurses breastes. Also remedies for many and sundry diseases, which oft times chance vnto infants after their birth.

Things entreated of in ỹ third booke.

In the fourth and last booke will be somewhat communed of conception, with the causes hindering or furthering the same, shewing certaine counsell and remedies, whereby (by the grace of God) the vnfruitfull may be made more fruitfull, and impediments of conception, by vertue of medicines, remoued and ouercome, the woman being made more apt to conceiue.

What is contained in the fourth booke.

And further, in this last booke shall be lettered and set forth certaine embellishing receipts, concerning onely

honeſt and healthſome decoration and cleanlineſſe, alwayes moſt laudable and commendable in a woman: as, To ſcoure and cleanſe the head, to cauſe the haire to keepe his naturall colour, To preſerue the haire from falling away, To take away haire from certaine places, where being, it cauſeth ſome deformity or vnſeemelineſſe in a perſon, to ſupple and cleare the skin in the face or otherwhere, To remoue and doe away ſpots, freknes, and other ſuch like diſpleaſant markes and tokens, To ſupple and mollifie the skinne being rugged and rough: with other moe ſuch like matters, too long heere to be rehearſed, the which truely are not of any prudent perſon to be reiected, improoued or diſpraiſed, for ſo much as I teach nothing in that place, but that onely which may make to the honeſt, comely, and commendable conſtruing and maintaining of the inſet and naturall beauty in a woman, vtterly abhorring and defying all farding, painting, and counterfeit caſt colours, which of ſome damnable and miſproued people be daily vſed, ſuch as by all meanes poſſible ſeeke and ſearch more the abhominable and diuelliſh painting and gariſh ſetting forth of their mortall carkaſes (the better thereby to commend it vnto the eyes of fooliſh and fond men) then by honeſt, ſober, debonaire, and gentle manners, ſo to demeane their life, that they may thereby rather obtaine the loue, amitie, and hearty perpetuall fauour, firſt of God, and then of all honeſt, diſcreet, and godly wiſe men. Thus now to be ſhort, I haue in as compendious maner as the matter would ſuffer, ſet before your eyes the chiefe and principall contents compehended in this little volume. And now remaineth there nothing elſe

Againſt painting of womens faces.

The benevolence of the reader required.

but

but onely to require the beneuolent fauour and good acceptation of this my labour and paines, spent in the compiling of these foresaid matters, praying, that as it hath beene to me painefull in the composing thereof, so it may be both pleasant and fruitfull to all women, (for whose sake and onely respect it was set forth) in the reading thereof. Howbeit, I am not ignorant, ne vnsure, that many there are, before whose sight this Booke shall find small grace, and lesse fauour. So hard a thing it is to write or indite any matter whatsoeuer it be, that should be able to sustaine and abide the variable iudgement, and to obtaine or winne the constant loue and allowance of euery man, especially if it containe in it any nouelty or vnwonted strangenesse. Hard to please many iudgements.

Therefore the ancient Poets in times passed, when that they enterprised any new or strange workes, were wont in the front of the same, with great protestation, to inuocate and call vpon all the goddes and goddesses by name, requiring them fauourably to aspire, aide, and prosper their attempted purpose, to the end that by their obtained fauour, it might be the more acceptable and gracious to all such as should it behold and read. whose example, right necessary and needfull it were that I here should deuoutly ensue and follow, so that I could first beleeue, that by such manner of inuocation, might be allured and wonne the beneuolencie and willing fauour of all such in whose hands this present Booke shall happen to fall. The manner of Poets in times past.

But truly I doe suppose, that although I should call downe all the nine noble Muses out of the famous mount of Hellicon, or pray to be assistant the three louing Graces or great Apollo, God, master, and chiefe inuentor of The difficulty to conceiue the good will of peruerse people

the nature of all Herbes and other Medicines, of Esculapius chiefe Patron and president in the worthy science of Physicke, of witty Mercurie with his dulce and fugred eloquence, with sweet Suada, goddesse of all perswasion, with all other the goddes and goddesses what euer they be, in whom ingenious Poets doe feigne to be a maiesty, might and power, to incline the hearts of men for to delight and take pleasure in any such thing which arte shall be by their godhead allowed and fauoured: though (I say) and they should firmely conspire in one together, and bend them vtterly to the most of their high puissance, to sacre, hallow, yea and with their holy poetical spirit to breath ouer this book, yet should there be found people, of so ingrate, strange, peruerse and wayward wittes, that would (without all good reason) blame and improue the same, vnneath yet seene, and much lesse read. For who be they that giue so precipitate and heady iudgements in all maner of matters, as such (for the more part) the which therein shall haue least cognoissance or knowledge, and take least paine in reading or searching the verity of that thing, against the which they be most stout, naughty, and bold pronouncers. And this doe I not say onely of them that peraduenture shall here and there in the protelle of this Booke find any particular matters to reprooue and carpe, sometimes worthily, and sometimes otherwise: but also, yea, and that much more, of them which generally without all exception, shall condemne and vtterly reprooue all the whole matter: some alledging that it is shame, and other some, that it is not meete nor fitting such matters to be intreated of so plainly in our Mother and vulgar language, to

The light iudgements of many men.

Of them that vtterly do condemne this booke.

the

the dishonour (as they say) of womanhood and the de-
rision of their owne secrets, by the detection and dis-
covering whereof, men it reading or hearing, shall be
moued thereby the more to abhorre and loath the com-
pany of women, and further in their communications
to iest and bourd of womens priuities, not wont to be
knowne of them: with diuers other such like cauilla-
tions and reasons. So that their opinion is, that it
were more expedient and better to suppresse, and vtter-
ly to condemne vnto darknesse for euer this booke, then
to send it forth into the light. Lo, such is the light iudg-
ment of them, the which in euery thing, whereof may
ensue both good and euill, haue alwayes their eyes wal-
king and stedsly affixed and directed vpon the euill,
picking and chusing out the worst of euery matter, o-
mitting and leauing to speake of the best, as the thing
which were nothing to their purpose. If euery thing
in this world should be weighed and pased vpon after
this sort, then should we be faine to condemne and ba-
nish from vs things farre from vs, which are at this time
accompted and taken for the most necessarie, worthy,
and of greatest price or estimation. To be short, there
is nothing vnder heauen so good, but that it may be
peruerted and turned to an euill vse, by them that be e-
uill and naught themselues, and do abuse it: nor is there
any thing so absolute and perfect, but by the occasion
of the abuse thereof, at one time or other may and doth
ensue great danger and damage to mankinde. Fire
and water be two right necessarie elements to the vse
of man, without the which we could not liue: yet by
the meanes of them many a miserable deed hath beene
done and perpetrated. By fire hath bin consumed and
deuou-

Answer to certaine cauillations.

Nothing so good but it may be abused.

Fire and water abused.

deuoured whole Cities and Countries. By water is swallowed and drowned infinite men, shippes, yea and whole regions. Againe, meate and drinke, to the moderate vsers thereof, doth minister and maintaine life: and contrary, to the vnmeasurable and vnsaciate gourmands and gluttons, it hath full many thousand times brought surfeit, sicknesse, and at the last death. By weapons, Realmes and Cities be defended from the iniurie and violence of their fierce enemies, the true wayfaring man from the assault of the theefe: yea and many times cleane contrary, by weapons, Realmes and Cities be subuerted and vtterly destroyed, the true mans throat by the theefe cut. The most holy and sacred Bible teacheth nothing but holinesse and vertuous liuing, charitie to God and to our neighbour, reformation of our wicked liuing, and briefly, the high way to God. The blessed Sacrament of the body and bloud of Christ Iesus, was instituted & ordained by our Sauiour himselfe, for a principall, earnest, liuely, and most present consolation and comfort of mans conscience: yet both holy Scripture, and also the foresaid holy Sacrament, haue been, be, and will be the confusion, and condemnation of a great number of the abusers & indigne or vnworthy receiuers of them both. Should men, for the auoyding of all those aforesaid inconueniences, & for the reasons aboue said, condemne and banish fire & water, forsake their meat and drinke, suppertie, and forbid all manner of weapons, abolish and set aside the holy Scripture, deny or vnregard the blessed Sacrament? No, it were but madnesse once to thinke it. Therefore I say, the iudgement of that eye can neuer be equall and indifferent, which hath more respect and

Meate and drinke abused.

Weapons abused.

The blessed Sacrament may be abused.

Whose iudgements can neuer be indifferent.

regard

regard alwayes to the displeasures and hurts possible to happen (onely through the misuse of a thing) then to the emoluments and profites daily and commonly like to ensue to the well vsers of the same: that, that of it selfe is good, is neuer to be disallowed for the sake of them that doe abuse it. For as the Apostle also doth testifie, To them that be good themselues euery thing turneth to good: what euer it be, is to them a sufficient matter and occasion therein to seeke the glory of God, and the onely profit of their fellow Christian: And contrary, such as be of ill disposition, in euery thing (be it neuer so good and salutary) picke thout matter of maintenance to their lewdnesse, turning matters of sadnesse and discretion, to foolish and peeuishprating contention.

To the good euery thing turneth to good.

The condition of such as be ill.

Wherefore considering that there is nothing in this world so necessary, nor so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this little booke also made, written, and set forth for a good purpose, yet by light and lewd persons be vsed contrary to godlinesse, honesty, or the intent of the writer thereof. The abusion of this booke (in my simple iudgement) consisteth onely in these two points. The one is, least that some ill disposed person should wickedly abuse such medicines as be heere declared for a good purpose, to some diuelish and lewd vse: What I meane by the lewd vse of them, they that haue vnderstanding, right soone will perceiue. The second point is, least that this booke happening into any light marchants hands, would minister matter vnto such to deuise of these things at vnset and vnseemely times to the derision or asshaming of such women as should be in presence, &c. To these reasons can I make

Wherein this booke may be abused.

The second point.

no

no better answer, then hath beme alleadged before. Notwithstanding yet I say, that I trust, yea, and doe not doubt, but that this booke shall be so discreetly diuided abroad, that none of them shall fall in any such persons handling.

No light persons shall haue any of these bookes.

Againe, if any doe chance to them, I am sure they will as soone reade this Prologue, as the rest of this Booke, the which thing when they shall doe, here shall they heare of me, that they be in their doings neither honest, good, ne godly, but speaking vareuerently, contemptuously, and vntimely of such things, they doe great iniury, dishonour, and contumely to nature: For he that declareth any thing in man or woman, priuie or a part, talking and rehearsing it in reproach, derision, or confusion of his fellow Christian, cannot be excused of mortall and deadly sin, for so much as contumeliously he ashameth and confoundeth his fellow Christian, whereuith he bringeth him out of his patience, mouing him to ire and vengeance, in rehearsing of such things, and after such sort, as he knoweth should agreeue and vexe his mind. Wherefore for such deedes, he shall not be accounted of the number of honest & sage persons, but of the light and lewd. Yet another sort is there, which would that neither honest nor vnhonest men should see this booke, for because (as they say) be a man neuer so honest, yet by reading here of things to them before vnknowne, they shall conceiue a certaine loathsomnesse and abhorring towards a woman. To these I answer, that I know nothing in woman so priuie nor so secret, that they should neede to care who know of it, neither is there any part in woman more to be abhorred, then in man. And if the knowledge of such

Of foolish and lewd talkers.

Some would that neither honest nor vnhonest should haue this book.

such things which commonly be called the womans pleasures, should diminish the hearty loue and estimation of a woman in the minde of man, then by this reason, Physitians and Chyrurgians wiues should greatly be abhorred and misbeloued of their husbands: and I my selfe likewise, which write this booke, should marueilously abone many other abhorre or loath women. But to be short, there is no such thing, neither any cause thereto why. Wherefore all such slender reasons set apart, let no woman be grieued who shall see or behold this booke: for if the party be lewde, vnhappy, and knauish that shall reade it, here I am sure hee shall learne neither lewdnesse, vnhappinesse, nor knauery. Howbeit, generally to all men in whose hands this booke shall chance to come, I counsell and exhort, that they take not vpon them to talke of any things herein contained, but onely where it may edifie, and be assuredly well accepted. For women lightly will not gladly heare of such matters by any man, vnlesse it be a Physition, of whom they require counsaile, or of their discreet Husbands. It shall be no displeasure to any honest and louing woman, that her husband should reade such things: for many men there be of so gentle and louing natures towards their wiues, that they will be more diligent and carefull to reade or seeke out any thing that should doe their wiues good, being in that case, then the women themselues. Briefly, I require all readers thereof, to interpret and construe euery thing herein conteyned according to the best, and to vse euery thing herein intreated of, to the purpose wherefore it was written. For truely as for my part, considering the manifold, daily, and eminent dangers

No matter who readeth this booke.

The exhortation to all readers.

The consideration why this booke was set forth.

and

and perils, the which all manner of women, of what estate or degree soeuer they be, in their labours doe sustaine and abide, yea many times with perill of their life (of the which there be too many examples, needlesse heere to bee rehearsed) I thought it should be a very charitable and laudable deed, and right thankfully to be accepted of all honourable and other honest matrons, if by my paines this little Treatise were made to speake English, as it hath bin long since taught to speake Dutch, French, Spanish, and diuers other Languages. In the which Countreyes there be few women that can reade, but they will haue one of these Bookes allwayes in readinesse, where also this and other such Bookes bee as commonly sold at euery Stationers shop, as any other Booke. The same commodity then and profite which they in their regions doe obtaine by inioying of this little Booke in their maternall language, may also ensue vnto all women this noble Realme of England, it being likewise set forth in our English speech, so that to them which diligently will aduert and giue heed to the instructions of this little Booke, it may supplie the roome and place of a good Midwife, and aduise them many times of sundry causes, chances, and remedies, wherein peraduenture right wise women and good Midwiues shall be full ignorant. And truely (as I haue beene credibly informed by diuers persons worthy to be beleeued) there be since the first setting forth of this Booke, right many honourable Ladyes, and other worshipfull Gentlewomen, which haue not disdained the oftner by occasion of this Booke, to frequent and haunt

This booke set forth in many other languages.

How Ladies and Gentlewomen haue vsed this booke.

women

women in there labours, carrying with them this booke in their handes, and causing such part of it as doth chiefly concerne the same purpose, to be read before the Midwife, and the rest of the women then being present, whereby oft times, they all haue beene put in remembrance of that, wherewith the labouring woman hath beene greatly comforted and alleuiated of her throngs, and trauaile: whose laudable example and doings, would God that many proud Midwiues would ensue and follow: among the which, as there be many right expert, diligent, wise, circumspect, and tender, about such businesse as appertaineth to their office: so be there againe many moe full vndiscreete, vnreasonable churlish, and farre to seeke in such things, the which should chiefely helpe and succour the women in their most painefull labour and throngs, through whose rudenesse and rashnesse onely, I doubt not but, that a great number of women in their labour speede worse then needed otherwise. But here now let not the good Midwiues be offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Apes, Owles, Beares, and Asses, which, as aboue all other, haue most needs of information and teaching, so most commonly againe more then any other, will they kicke and wince against such as would them reforme or reduce to any better way then they haue beene accustomed to in times past. And this do I say, because that at the first comming abroad of this present booke, many of this sort of Midwiues, moued either of enuie, or else of malice, or both, diligented and endeuoured them very earnestly by all wayes possible, to find the meanes to suppresse and abrogate the same, making all of theyr acquain-

Of Midwiues

In euery Science there be of all sorts.

Some Midwiues would haue had this booke forbidden.

acquaintance (whom they thought to haue any knowledge thereof) to beleeue that it was nothing worth, and that it should be a slander to women, forsomuch as therein was descried and set foorth the secrets and priuities of women, and that euery boy and knaue had of these Bookes, reading them as openly as the tales of Robin-hood, &c. The which sayings, as they were false, vntrue, and malicious allegations only of euill hearted persons, to whom it was great griefe, that any by reading thereof should see and vnderstand more then they had knowledge of before: So is it very sooth and true, that right diuers of the better and more sober sort were thereof full faine and glad, and very desirous to haue of them, and gaue faithfull counsaile also vnto women of their familiar knowledge, to heare the booke read by some other, or else (such as could) to reade it themselues. Whose honest and vertuous industry in that behalfe, as it doth merite and deserue the laud and praise of all them that be laudable themselues: euen so is the filthy and vile ingratitude and despitefull enuy of the maleuolent, to be detested and vtterly abhorred of all people: Whose malignant wits, if they might preuaile of their purpose, would stey the good toutages of all honest enterprises, in those matters, and all other. And thus I conclude and make an end of this rude Prologue, requiring the gentle Readers thereof, that if they finde any thing thereof interpretable to diuers senses, to accept onely that which may make to the best, according to my meaning.

The false surmises of the maleuolent.

The good Midwiues were glad of this booke.

Enuie and vnthankefulnesse to be abhorred.

In

The Contents of the first Booke.

Chap. I.

Although that many things entreated of in this first Booke, shall seeme vnto some not very necessary to the vnderstanding of the second Booke, yet then contrary doe I ensure and certifie (as I haue sufficiently sayd in the Prologue) that the ignorant in the first, shall be quite blind in the second, to the which, the first is as a key opening and clearing the matters to be intreated of in the second.

The vtility of the first booke.

In this first Booke then shall be declared the forme, manner, and situation of the inward parts of a woman, such as are in them by Nature dedicate and assigned to the propagation, conception, & bearing of Mankind. In whom truely is the receptacle, and as yee would say, the campe or field of Mankind to be engendred therein. And although that man be as principall moouer, and cause of the generation: yet (no displeasure to men) the woman doth conferre and contribute much more, what to the increasement of the child in her wombe, and what to the nourishment thereof after the byrth, then doth the Man. And doubtlesse, if a man would demand to whom the Child oweth most his generation, yee may worthily make answer, that to the Mother, whether yee regard the paines in bearing, or else the conference of most matter in begetting.

The contents of this booke.

The woman conferreth more to the generation than man.

Furthermore, in this Booke yee shall reade certaine

things which in times passed haue bin corruptly, negligently, yea and very falsly written of, and of the which both men, yea and women themselues haue conceiued very erronious and missopinions, as ye shall further perceiue in the processe.

Many things falslie written in times past.

Now therefore that we come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shew the description of certaine things, without whose knowledge this Treatise would be many times the more obscure and darke.

In how many coates the body is lapped or inuolued. Chap II.

The principall coats of the body.

The body of man or woman is inuolued or compassed vniuersally with three principall coates.

Of the which, the first and vttermost is called the Skin, in Latine Cutis, with whom generally euery part of the body is clad and inclosed, the which yet in some part is more soft, delicate and thin then in some other, and in some one person more stowre and stiffe, than in some other againe, for causes needlesse here to be rehearsed.

The superficial skinne.

And yee shall note, that vpon the outward face and superficie of this skin, there is yet another thinner skin, in Latine commonly named Cuticula, and of some Efflorescentia cutis. This thin skin is it the which yee see rise like a bladder when any part of the body is blistered with fire or hot water, so that betweene this thin

thin skinne, and the very skinne, is contained the water which resorteth to the place by the violence of the fire or heate, the which thin skin also we vse to picke to let the water issue forth: also the same that shaleth or pilleth off the hands, or other parts of the body, being scabbed and beginning to dry. Item, the skin that the Adders doe cast in the summer time, is the foresaid thin superficiall skin, and not the very substantiall skin of the body indeed. For the very skin neuer pilleth ne falleth off but by great violence, as by flaying like as beasts be flaine at the butchers, and as they flay conies. And againe the thin and superficiall skin, scale it or fall it off neuer so often, yet in the place of it is regendred new, as good alwayes as the former. But if the second and very skin be perished, by cutting or apostumation, or by other casuality, it will neuer be restored to his old perfection againe, but shall shew alwayes in the place where it is (as it were) a staine, scarre or marke, smooth and harder then the other skin, and without naturall powers.

The very skin skaleth not off.

The very skin perished is neuer restored.

The second coate.

The fleshie skinne.

The second inuestiture or clothing of the body, is named the fleshy skinne, in Latine, Membrana carnosa, so called, for because that it containeth and is compassed of fleshinesse, more then any other fell or skin in all the body, and is as it were the lyning to the foresayd Cutis, that is, the very skin immediately aboue him, the very skin and it being both basted together, by a great number of small fibres or cords interlacing these two skins, so that with great paine vneth may they be separated the one from the other. And farther, betweene these two skinnes runne a great number of Veynes, Arteries, and Sinewes, in euery part of the body,

so that the great vaines which appeare so manifestly to your sight in the armes, temples, hands, legs, feete, and other places, run betweene the proper skin and the fleshy skin, this being to them as a bed, and that as a couerlet.

The third coat is the fat.

The third coate of the body, is fat, in Latine Adeps, the which doth so generally in euery part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except few) as the forehead, the temples, the backes of the hands and feet, with certaine other places needlesse heere to be recited, and doth intercurse and run betweene the two foresaid skins, receiuing and imbracing in it selfe the small bassing fibres, the vaines, arteries and sinewes, which (as I said before) are deriued from the one skin to the other: And the greater foyson of fat that there is betweene the two skinnes, the lesse be the vaines, intercurring betweene them, conspicuous or sensible to the eye, the abundance of fat drowning and couering the greatnesse of them) the which also in the selfe same place of a leaner or sparer person shall be seene very great, and as it were swollen vaines, in comparison of the latter. Item, vnderstand yee that in some part of the body, naturally fatnesse doth abound much more then in other some, as in the belly lightly the fat is two fingers thicke and more: and in women that be meanly fat, in the thighes and buttockes this fat is three, yea foure fingers thicknesse, which (as I said aboue) alwayes hath this place betweene the foresaid two skins.

Store of fat letteth the shew of the vaines.

Fat in some part more then some.

What is contained next vnder the fleshy skin.

Now immediately vnder the fleshy skinne be contained

teyned the Muſcles of the body, ſo that the inner face or ſuperficie of the fleſhy ſkinne, wherewith it toucheth the Muſcles, is alwayes bedewed with a certaine ſlimie moyſture, by which meanes the foreſayd muſcles mouing and ſtirring vnder the fleſhy skin, be the freer, and haue the leſſe impediment or let in their motion, and very eaſie it is to ſeparate this skin from the Muſcles.

Heere is declared what the Muſcles be. Chap. III.

THe Muſcles of mans body, be called the mouing cordes and fleſhy ſtrings, whereby any member of the body is mooued too and fro, vpward or downward, or turned round. As for example: If yee cloſe, or otherwiſe doe moue either of your hands, and in cloſing or mouing it, with the other hand doe feele the wriſt of that hand, yee ſhall ſenſibly perceiue (as it were) certaine cords mouing vnder the skin, the which be called Muſcles, in Latine Muſculi. To diſcuſſe curiouſly the nature or occaſion of the name of Muſcles, is not for this place. Here it is ſufficient to vnderſtand what is meant by the name. Yet note yee well, that whereſoeuer there is great ſtore of Muſcles, and chiefly in the middle part of them, there is alſo great plenty of fleſh, enterlarding and entermingling it ſelfe with the Muſcles, and as it were combining, colligating, or knitting together the Muſcles, not ſo yet, but that neuertheleſſe they haue their free motion.

What is meant by the name of Muſcles.

The Muſcles intermingled with fleſh.

All other places of the body left apart and vnmentioned of, heere will I onely declare a little of the muscles of the belly, forasmuch as their operation is sometimes conferent and appertaining to the matters that we intend to speake of.

The muscles of the belly.

Ouer the amplitude of the belly, next vnder the fleshy kell or skin, be foure muscles, each situate and set vnder other, of the which, the vppermost immediatly touching the fleshy skin, be called Byasswise descending muscles, in Latine Musculi obliqui descendentes. Of these muscles there be two, in each side of the belly one, so that these two Byasswise descending muscles meete together in the middle region of the belly, and be extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muscles be named the Byasswise ascending muscles, in Latine, Musculi obliqui ascendentes, whose being is immediately next vnder the inward face of the first muscles. Of these also, as of the first, in each side or coast of the belly is there one.

The right muscles.

The third sort of the belly muscles, as they be situate in order, the one vnder the other, be called the right muscles, in Latine, Musculi recti, which be double as the other two before.

The ouerthwart Muscles.

The fourth be nominated, the ouerthwart muscles, in Latine, Musculi transuersi, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muscles, which in the middle lyne of the belly incounter each other, as I haue sayd of the aboue-named three Muscles, so that the Byass-wise ascending, and the Byass-wise descending, with the ouerthwart Muscles, doe each of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muscles, for the breadth of them is but small in comparison of the other. All these foure Muscles be to the intrayles and bowels within the belly, as foure seuerall coates, by the vertue and helpe of whom, together with the ayd of the midriffe, all expulsion both vpward and downeward, in the guts, in the Stomacke, in the Matrix of the woman in the time of labour, and also in the bladder in the time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayd) defend, fortifie, and strengthen the inward parts of the belly.

The vse of the foure belly muscles.

Of the Kell called Peritoneum. Chap. IIII.

VNder the last Muscle of the belly, called the ouerthwart Muscle, immediately succeedeth a certaine thinne ryne, kell, or skinne, named in Latine Peritoneum, which compasseth round the amplitude and largeouer of the belly, taking his originall at the vnders of the Loyne-bones, and from thence dilating and spreading it selfe abroad, vnderlineth the ouerthwart Muscles, the midriffe, and part of the short ribbes. To be short, this ryne vnderlyneth all the whole cauity, hollownesse, or amplitude of the belly, from the midriffe to the flankes or share, immediately containing and inuoluing in it selfe all the whole contents of the belly, euen as the Skinne next

The Peritoneum and his office.

vnder the shell of an Egge inuironeth and compasseth immediately all the contayned meate of an egge. And as for Peritoneum, it doth not only inuolue all the intrayles of the belly in his compasse, but also yeeldeth vnto each intrayle a coate and web of the cloath of his owne body, by the which is his liuery, they be the more arctly and straightly affixed or fastened vnto himselfe; and further, in themselues the stronger within the cauity of the belly. Vnder this Peritoneum be contained these bowels following.

The vse and profit of the Peritoneum.

Bowels contained vnder the Peritoneum.

First, the stomacke, which is the first receptacle and receiuer of the food or meate, chewed and mashed before in the mouth, from thence descending ouer the wind-pipe downe along the Stomacke-gut, and so consequently into the stomacke, then the kell, in Latine Omentum, the Liuer, the Splene, or Milt, the Bladder, and the Matrix, then yet the guts, vnder the guts, the kidnies, the nauler vayne and the nauler artery. But here we shall begin first to intreat of the Matrix, as the part which maketh chiefly to our purpole.

The declaration of the names and nature of the Matrix. Chap. V.

Diuers names of the Matrix.

HEere yee shall vnderstand, that these three words, the Matrix, the Mother, and the Woombe, doe signifie but one thing, that is to say; The place wherein the Seed of man is conceiued, settled, cherished, nourished, and augmented vnto the time of deliuerance, in Latine, named Vterus & Matrix. The neche of this woombe,

wombe, otherwise called the Womans priuitie, we will call the wombe passage, or the priuie passage, in Latine, Cervix vteri, et pudendum mulebre. The extreame end, or the first entrance of this priuie or wombe passage, ye shall name the passage port, for because that it is the port, gate, or entrance of that passage, or way into the wombe or Matrix, in Latine, Vulua, i. vulua.

The wombe passage then, or the neck of the wombe, taketh his beginning at the passage port, and from thence slieth and mounteth right vpward vnder the sharebone, like a great conduit, varying in length and breadth according to the age of the woman. The necke of the Matrix.

To make especiall mention of the length of this wombe passage were but folly, for the diuersities thereof: Notwithstanding, in women it is esteemed of the length of ten, eleuen, twelue or thirteene fingers breath, some more, some lesse. And this we may say, that nature hath so rounded, that it is of sufficient length to receiue the priuie part of man in the generation, directing the same towards the wombe Port, through the which the seed is naturally sent from the man into the wombe or Mother, thereto helping an attractiue power which is inlet and giuen to the wombe, to attract and draw towards it selfe the seed parted from the man (so that there be no other let.)

Of the Wombe and his parts. Chap. VI.

AT the head or vpper end of this wombe passage, is situate the wombe it selfe, which in women (being not with Child) is very little, contract

tract and drawne together, so that the amplitude or largenesse thereof, passeth not the amplitude and largenesse of the priuie passage, the which thing to some may seeme vncredible, yet by Anatomie yee may see it to be true. And for all this contraction, or drawing so neare together of the Matrix, the outside of it is very smooth, moyst, glystering, and reddish, as it were a little red, tempered with a great deale of white: the inside also of the Matrix is smooth, yea, and though that the Matrix, as we haue said, be full of riuels and wrinckles, by the reason that it is so contract from a great amplitude or largenesse (as may be seene in the wombe or Matrix of women with child) to this little compasse, yet may a body scarce perceiue in this inner side any wrinckle (albeit that there be infinite) they be so finely and neere drawne together.

The wombe or Matrix in woman not with child contracted.

The cause of the contraction of the Matrix.

This contraction of the Matrix, no doubt, was made by nature, for these causes: partly that at such time that the woman is not with child, it should occupie the lesse roome in the belly, but chiefly, that in time of conception of the seed, the little bulke or quantity of the said seed, at his first conceiuing into the womans Mother, may be touched round about euery where of the Mother, and as yee would say, amplexed or imbraced, and contained (as the nutshell containeth immediately the nut) of the inner walles or face of the Matrix: and as the seed is builded, shaped, and doth increase, so doth the amplitude of the Matrix enlarge and ware bigger: so that at the last, when the Infant commeth to his full growth, or when the woman is great with Child, then this coate or kell of the Matrix is as

thinne

thinne as a Bladder, where that in time of his contraction, or when the woman is not with Child, the coate or wall of the Matrix, is as good as halfe an inch thicke.

How the matrix varieth the thicknesse and thinnesse of his coate.

Now yee shall vnderstand, that the sound or bottome of the Matrix is not perfectly round bowle-wise, but rather like the forme of a mans heart, as it is painted, sauing that the partition or cleft in the Matrix betweene both corners the right and the left, is not so profoundly dented inwards as the cleft in the heart: For in the inward vault, cauity, or hollownesse of the matrix, there is a certaine seame, which beginning in the middle of the fore-part of the Matrix at the woombe port, doth passe forth by that fore-side, and so by the bottome to the hinder side of the Matrix, and from thence along downe to the woombe-port on the backside, as yee may more euidently see in the figure hereof. This seame then is as it were a little separation, marke, or limit, diuiding the woombe in two equall parts or sides, the right and the left: Notwithstanding, in the Matrix there is but one vault, cauity, hollownesse, or amplitude, the foresayd seame being but as it were a note, signe, or scarce sensible marke, running along the sides and bottome of the woombe. But this seame or lyne, where it passeth the woombe, is more grosse, thicke and fleshy, propending, heelding, hanging, or looking downeward into the vault or amplitude of the woombe, the which lyne in the sides is nothing so manifest, ne sensible to be perceiued. Thus you may see that the middle part of the bottome of the Matrix, is not so high as the two Corners or Angles on both

The sound of the matrix.

A certaine seame diuiding the matrix as it were in two parts.

In the matrix but one hollownesse.

both sides be. Other distinctions or separations in the matrix is there none, albeit that in times passed, diuers Clerkes haue written, and many other haue beleeued, that there should be seuen Cels, or seuen distinct places in the Matrix: three of the which on the right side, should only men children be conceiued, and in the other three on the left side women children: and if it chanced that the seed were conceiued in the seuenth Cell, which was the middlemost, then that should become a Monster, halfe a man, and halfe a woman: The which all are but lyes, dreames and fond fantasies. For the womans Matrix, as I haue said, is euen as a strong bladder, hauing in it but one vniuersall hollownesse, and the Child when it lyeth in it, lyeth euer on the one side more then on the other, the head being towards one of the corners or angles, and not vpright toward the middle bridge.

Certaine erroneous opinions of seuen Celles in the woombe.

The Matrix hath but one hollownesse.

Of the Mother-Port. Chap VII.

Of the Mother port, the situation thereof.

THe entrance of the Matrix or woombe, is named the woombe-port or Mother-port, the which in substance and fashion much both resemble the forme of an hawkes bell, or other little Mettis bels, sauing that it is much bigger, hauing a cleft ouerthwart the body thereof, as you may more plainely perceiue by the figure hereof. And this port of the Matrix is of substance more thick and fraile then the rest of the same, and as it were a kernell, round and cleft in the midst. This woombe-port also is fastned and affixed to the vpper end of the woombe passage, as all the rest of the woombe is.

How

Nowbeit, the middle part of the woombe pozt, oz the mouth thereof, where it bolleth downeward, doth touch no side noz part of the womb passage, but only hangeth pendant wise, oz looketh downward: whereas at such time that the man companieth with the woman, the priuie passage is dilated and opened to the quantity of mans priuie part, yet notwithstanding, the mouth of the cleft of the woombe pozt is not mooued thereby, ne dilated, except it be at such time that the Matrix, being apt and disposed thereto, and other conditions requisite, this woombe pozt doth naturally open it selfe, attracting, drawing, and sucking into the woombe the seed, by a vehement and naturall desire. Notwithstanding, when the seed is conceiued in at this woombe pozt, it doth not alwaies remaine there, but many times issueth out againe, foz some indisposition found either in the place oz in the seed it selfe. Albeit if the seed be retained still in the Matrix, then doth the woombe pozt close it selfe so fast and so firmely, that the point of a needle cannot enter in thereat without violence, and so doth remaine vntill the time of deliuerance: at what time againe it dilateth and opened it selfe in such amplitude and largenesse, that it is wonderfull to speake of.

The woombe well disposed naturally attracteth the seed.

The closeneſſe of the matrix after the seed conceiued.

Of the vessels of the seed, called the Stones, with other thereto appertaining. Chap. VIII.

Of each side of the Matrix lieth a stone, which both be called the womens stones, wherein is ingendzed the seed and sparme that commeth from the woman, not so strong, firme,

time, and mighty in operation as the seed of man, but rather weake, fury, cold and moyst, and of no great firmitie: howbeit, as conuenient and proper for the purpose for the which it was ordained, as the seed of man for his purpose. These stones be nothing so big as the stones of a man, but lesse, flatter, much fashioned after the shape of a great and broad Almond. The substance and body of these stones, is not made massie, or compact and soft, as mens stones be, but as it were many little kernels set together, betweene the which is much hollownesse, and therein contained a certaine thin watery substance. The substance of the stones is inuolued and wrapped with a coate or thin skin, very firmely annexed to the foresaid substance, which also doth receiue into himselfe the seed bringers. Yee may name the same coate in Latine Supergeminalis.

Of the seed bringers. Chap. IX.

Of the seed bringers.

The seed bringers, called in Latine Vasa semen adferentia, be two vaines and two arteries, which come to these two stones, to each one vaine and one arterie, and take their beginning on this wise.

The originall of the great vaine.

Under the guts (as yee may see in the figures hereof) be situate the great master vaine, in Latine Caua Vena, and the great arterie, Arteria magna. The master vaine hath his originall of the Liuer, from whence it descendeth downeward along the Loynes, vntill

until it attaine vnto the beginning of Os sacrum, where the Artery (as the worthier) beginneth to mount vp-on the maister vaine, and in this place they both diuide themselues in two parts forke-wise, the right part of the forke proceeding into the right thigh & leg, the left into the left legge, the Vaine euermore associate with the Artery, the which hath his beginning of the heart, from whence he is descended through the Midriffe to this place, distributing to all places whereby he passeth, Arteries.

The office of the great vaine is, to conduct and carry from the Liuer (which is the bloud shop, where the bloud is ingendred) to all parts of the body, bloud, therewith to nourish them. For to the great Vaine where they passe, there commeth innumerable small vaines on euery side, euen as to the great Riuers many small streames on euery side doe resort. The office of the Veynes.

The office of the Arteries is, to spread abroad in the Body the vitall and liuely spirit, engendred in the bosome of the heart, and to refresh and temper the immoderate heat which otherwise might be ingendred in the Body, the which also, sleepe we or wake we, doe continually moue or beate, therefore the motion of them is called the Pulse: and looke after what manner the heart (which is the well of these Arteries) doth moue or stirre it selfe, and euen so do they. The office of the Arteries.

The heart then, and the Arteries thorow him, haue two contrary motions: the one is, inclosing it selfe, and the other in dilating and opening it selfe, which sort of mouings, we call the beatings of the pulses: when the Arteries doe open themselues, then they attract, The Heart and Arteries haue two contrary motions.

breath, or suck in fresh ayre, to temper the heat of the body withall, and also spirituall and thin pure blood. But when they close themselues, then doe they expell misty fumes and hot breaths, or vnnaturall vapors, such as of necessity alwayes be ingendred in all parts of the body, by the which blood doth passe, for causes too long here to be alleadged: neither is there any notable vaine associate of an Arterie.

Now on the right side and forepart of the great vaine, proceedeth a branch, deriued from that place along the loynes downewards to the head of the right stone: from the right side likewise and forepart of the great arterie, descendeth a branch thwarting ouer the great vaine downe towards the right loynes, where it meeting with the foresaid vaine branch, before they emplant themselues in the head of the stone, become both as one body, here straight enlarging themselues little and little, steeplewise, not fully round, but flattish before and behind, with the broader end planting and fixing themselues in the head of the right stone.

The meeting of the vaine and arterie.

And at the vpper and smaller end where this vaine branch and Artery branch doe first meete, they begin to intermingle, embrade, and enterlade each other in such infinite wise, writhing and diuiding themselues in thousands of little branches, as it were hayres of the head, the one imbracing, compassing, and ouerthwarting the other so confusedly, that no wit can expresse the right manner and order of their commixion. Call this part then in English, the braded body, in Latine Varicoso formem plexum: whose nether and broder end, as I haue said before, affixed and implanted in the vpper head of the right stone, sendeth forth branches and armes

The braded body

annes into the body of the ſame ſtone, manifoldwiſe diſperſed, ſpread and commixt: And alſo into the ſkinne or couer of the ſtone, called before Supergeminalis, from the ſaid brayded body, be there deriued many ſmall branches, much like vnto the little ſmall vaines which yee ſee reddiſh in a mans eye.

And looke what deſcription and proceſſe we haue made of the right ſideſeed bringers to the right ſtone, euen the ſame vnderſtand of the left ſide ſeed bringers to the left ſtone, ſauing that the vaine branch which commeth to the left ſtone, moſt commonly taketh his originall of the nether ſide of the left kidney vaine, and not immediately of the great vaine, as the other.

Vaines deriued to the botome of the matrix.

And yee ſhall vnderſtand againe, that from the foreſayd vaine and arterie of each ſide, at the place where their firſt coniunction or meeting is, proceeded a certaine branch of the vaine, aſſociate with the arterie, which both paſſe forth together to the ſound or bottome of the mother or Matrix of that ſide where they ſtand, there dilating and ſpreading themſelues abroad in manifold ſmaller branches, to the nouriſhment of the body of the matrix.

Of the office and vſe of theſe Seed bringers. Chap X.

THrough theſe ſeed bringers, bloud out of the vaines, and liuely ſpirit out of the Arteries, be deriued, yea, rather (to ſpeake more properly) attracted or drawne into the ſtones, there by vertue & naturall inſtinction of the place altred

The ſeed procreate of the vaine bloud, and the arteriall bloud.

and changed being first confused together, the bloud and the spirit, by mutuall amplexations or embracements of these two vessels, the vaine and the artery being conioyned and vnite in one very body, first beginning in the braded body, and then after in the whole body of the stone: So that through the manifold and infinite circulations of the attracted matter, by the conduites or vaines infinitely intricate and writhed with a thousand revolutions or turnagaines (and all in the little compasse of the body of the stones) the bloud and spirit commixed together, getteth another nature and property both in colour and in effect.

Note the ingin and policie of nature.

And here yee shall vnderstand, that most commonly allwayes when that nature is disposed to make a transmutation of any matter, that can shee not doe, vnlesse she haue a mine, shop, or worke house, wherein by continuall circulation of the matter transmutable, shee may bring her purpose to passe. Euen as mettals and other minerals of the earth, haue their secret and vnuisible vaines, in which by daily and long cogitation, mouing, circulation, and hurling together, they be brought from one forme to another, and made mettals of that which before was none.

Foure mines in mans body.

Of these sort of mines, there be foure principall in the body of man.

The first, is the mine of bloud, which is the liuer, in whom the iuyce of meate, before of colour white is transmuted into red, made apt and fit to nourish all parts of the body, attract & drawne out of the stomacke and guts, thorow very small and infinite little vaines, into the liuer.

The heart is ỹ second mine.

The second mine is the heart, which of the bloud attract

attract and drawne from the great maſter veyne, proceeding out of the foreſayd liuer into his parlers, doth ingender vehement and liuely ſpirit, commixed with depured and greatly elaborated blood within the cells of the heart, from thence ſent forth thorow the Arteries into all the parts of the body, being in colour yellowiſh, and thin, and hot bloud.

The third mine is the brayne, of whom all the ſinewes take their originall. In whom the wittie ſpirit, the ſpirits of mouing and the ſpirits of all ſenſibilitie be ingendred, and thorow the ſinewes ſent to all parts of the body. For all ſuch parts as moue and feele, haue that by reaſon of the ſinewes deriued vnto thoſe places from the head. The Braine the third mine

The fourth mine is the ſtones, in whom by commixtion of all the other three foreſaid mettals of the body, that is to ſay, vaine blood, arteriall blood, and liuely ſpirits engendred in the head, is engendred and produced ſeed, which beſtowed in his due place, becommeth like a perfection to the creature from whence it came, that is to ſay, of mankind, man. The fourth mine is the Stones.

But yee ſhall vnderſtand, that the receiuing of the ſeed into the ſtones, is not that there ſhould be any one only caue, hollowne, cell, vault or parler, in the body of the ſtone, wherein it might be receiued & retained, like as the hollowneſſe of an egge, the meate being out of it, or an hazell nut, the kernell out of it, but farre otherwiſe: for the ſtones (chiefly in man more than in woman be maſſiffe, not hard, but delicate and ſoft, as a ſoft kernell, full of ſmall and almoſt vnſenſible white vaynes, reuoluing themſelues in and out a thouſand fold, and manifold-wiſe intricate together, within the How the ſeed is receiued into the ſtones.

which the ſeed is conuayed, carried, concocted, or digeſted, and altered, by vertue of the white fleſh which intercurreth and intermingleth it ſelfe euery where betweene the foreſaid vaine, like as the earth doth intercurre and intermingle it ſelfe betweene and among the ſmall fibres, beardes, or hayres of rootes. The white coate alſo or walls of the ſaid vaines, helping not a little to the tranſmutation of the colour from red to white.

How the colour of the ſeed is tranſmuted.

Liquid things ſauour of the veſſell through which it runneth.

For euery thing that is liquid, as the ſeed is, receyueth alwayes a nature of the place, myne, or conduite, by which it runneth and paſſeth, ſo that when the conduit is very ſmall and narrow, and long withall, then the liquor that paſſeth through it, receiueth and ſauoreth ſo much the more of the nature & condition of that veſſel or conduit. As for example: If there were a conduit or pipe made of lead, whoſe length were ten foote, and the inner compaſſe, hollownes, or cauity of the ſame, but ſo much that an haire might paſſe through it: then ſay I, that a gallon or quart of water paſſing and thrilling through that narrow conduit, ſhould ſauour much more of the nature & quality of lead, then though the hollowneſſe of the foreſaid conduite, (being ſtill of the aboueſaid length,) were ſo large that a Bowle might enter and paſſe thorow the ſame: For this reaſon that when the water hath to paſſe thorow ſo narrow a paſſage, it maketh the longer iourney, and yeeldeth the ſmaller thread or ſtreme, and therefore is touched more immediately and vtterly of the inſides or inner walles of the conduit. And further, well we wot, that a little quantity is ſooner ouercome and altered then a great: As a ſpoonefull of Wine, ſtanding all night in a pewter or brazen pot, ſhall ſauour much more of the pot then a

A little quantity ſooner ouercome then a greater.

pynt

point of the same: Likewise, if a man would coole hot drinke, by pouring of it out of one pot or cup into another, sooner and more perfectly shall the circumstant cold ayre alter and coole it, being poured out very softly, making thereof a fine and small streene, then if he did the same hastily. And truely this engine and policie doth nature vse in euery part where she causeth any notable transmutation, making the matter transmutable to passe through long straightes & narrow turne-againe-lanes, the matter bowing, inclining, and apting it selfe alwaies to the disposition and nature of the vessels thorow which it cooleth or runneth: so that the sparme or seed of man or woman, being attracted by the foresaid seed bringers into the stones, passeth by many narrow straights, which being before vaine-bloud and artery blood, by vertue of the place through which it had to passe, becommeth from red colour to white, and of much more perfection then it was before. For this transmutation of blood into sparme, is not onely in colours, but also in properties and absolute perfection. What greater wonder or miracle is there, wherein we may knowledge and behold the omnipotency of God, then to consider how that of the meate and drinke which we daily doe eate, by digestion first of the stomach, the fine iuyce thereof is separated from the drosse and grosser part, & then after at the second hand, the foresaid iuyce issuing thorow the guts attract and drawne into the liuer thorow infinit small vaines, there transmuted into bloud, from the liuer sent in the great master vaine, from the which the heart drawing part, transmuteth certaine ther of into Artery blood. Againe, the stones drawing other part, maketh thereof, and of the artery blood,

The pollicie of nature.

The transmutation of blood into sparme.

How meat and drinke is transmutated into blood.

whirled, circulate, and coagitate together sparme: which sparme bestowed and conceiued where it should be, becommeth mankind.

The seed in woman, not firme as in man.

This foresaid seed, as we haue said before, is nothing so firme, perfect, absolute and mighty in woman as in man, and yet can you not call this any imperfection or lacke in woman: for the woman in her kind, and for the office and purpose wherefore she was made, is euen as absolute and perfect as man is in his kind: neither is woman to be called (as some doe) imperfecter then man for because that man is more mightier and strong, the woman weaker and more feeble. For by this reason, the Horse, the Lyon, the Elephant, Camell, and many other beasts should be called more perfect then man, to the which man is not able to compare in naturall might and strength.

Who be vnperfecter, the one or the other.

But truly, comparing one man to another, such as be gelded and want the genitories, be much feebler, weaker, and effeminate, then other: in voyce womanlike, in gesture and condition nice, in softnes of skin and plumpnes of the body fatter and rounder, in strength and force impotent, nothing manly, nor bold: the which indecrity in them, may well be named imperfection. For imperfection is when that any particular creature doth lacke any property, instrument, or quality which commonly by nature is in all other, or the more part of that kind, comparing it to other of the same kind, and not another kind.

Thus we haue sufficiently talked of the seed ingenges and stones, with their offices. Now shall I declare what becommeth of the seed, being thus engendred and whither it is conueyed.

Of the way by the which the seed is sent from the stones to the Angles and corners of the Matrix. Chap. XI.

AT the lower end and foote or base of the braded body, where it is infixed and planted into the head of the stone, there is the beginning of another vessell, which may be called the seed carrier, in Latine Vas semen deferens, whose body is white, and hardish, like an hard sinew. And from the part where it taketh his beginning, it passeth downewards to the side of the stone, hooping and compassing along the side thereof (as ye may more expresly perceiue in the figure hereof) till it come to the lower end or base of the stone, from thence againe restying or remounting vpward, creeping along the other side of the same stone, till it come and attaine in manner to the middle region of the stone, on that side; all the way as it creepeth, firmely fastned and affixed to the body of the stones, as the eye branches doe fasten themselues to the walls, by which they creepe. Of the seed bringers.

The belly and inner side of the said seed carrier, whereby it cleaueth to the outside or face of the stone being flattish, the back or vtter side thereof roundish and smooth, from the beginning and head of this vessell, to this latter end, in manner of equall corpulency or bignes, but infinitely wreathed, as an Adder or Eele when they slide fast or hastily, make of their long bodies ma-

ny halfe hoopes, halfe circles, or wreathes neere ioyned together, howbeit, these wreaths be not so frequent and thicke in the woman as in the man. Therefore this part of the seed carryers may be called the worme, in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

Of the part called the worme.

And if yee be disposed to separate this forenamed worme from the face of the stone with a sharpe knife, yee shall perceiue no manner of hollownesse or cauity of vayne or other conduite, but as it were ruggednesse, by reason of separation from the partie to whom it was before so suredly annexed. And yet no doubt, there is verily in it cauity and hollownesse, by and thorow the which, seed is carried into the angles of the Matrix.

Now then when this foresayd wormie body hath attained to the middle region (as it were) of the stone, it beginneth to depart from the body of the stone, and is no more (as it was before) thicke wreathed, but plaine, smooth, and round like a round sinew, with an vnsensible hollownesse, departing from the stone along the inside of the belly; ouerthwarting the guts, to the angle or corner of the matrix: on the right side thereof (if it proceed from the right stone) and on the left side (if it come from the left stone and that not straight or forthright, but somewhat bowing and crooking it selfe in two or three crookes by the way. These seed carryers receineth the seed conficted, concocted and digested in the stones and foresaid seed bringers, conueying and directing the same from the stones to the inside of the corners of the Matrix, so that they which doe open dead women, shall alwayes perceiue in the hollownesse of the matrix; these two angels or corners specially, bedewed

or imbzued with a white ſlimie and thin cleare matter, which no doubt is the womans ſeed: and in women, hauing great and feruent deſire to any man, this ſeed doth iſſue from this foreſayd place downe along to the womans priuie paſſage, moyſtning all that part as it were with a deaw. Ariſtotle, and other moe, doe ſuppoſe that this ſeed in woman, ſerueth for no other purpoſe, but onely to excite, moue, and ſtirre the woman to pleaſure. But ſome peraduenture would thinke that this were but a ſimple, and an idle or ſlender purpoſe, which if they did more neerely conſider the matter, ſhould perceiue it to be a iuſt, great, and neceſſary cauſe. For if that the God of nature had not inſtincted and inſet in the body of man and woman ſuch a vehement and ardent appetite and luſt, the one lawfully to company with the other, neyther man ne woman would euer haue beene ſo attentiue to the workes of generation and increaſement of poſterity, to the vtter decay in ſhort time of all mankind. For yee ſhall heare ſome women in time of their trauaile, moued through great paine and vntollerable anguiſh, forſweare and vow themſelues neuer to company with a man againe: yet after that the pangs paſſed, within ſhort while, for entyre loue to their husbands, and ſingular naturall delight betweene man and woman, they forget both the ſorrow paſſed, and that that is to come. Such be the priuy workes of God, and ſuch be the pricks of nature, which neuer created any ſpeciall pleaſure vnaccompanied with ſome ſorrow: neither is there for the moſt part, any ſorrow, but that it hath annexed ſome ioy or comfort, leſſe or more, to alleniate and lighten the burthen and weight of diſpleaſure.

The pricke of Nature.

No joy without ſome ſorrow.

Here

Here is declared the situation of the Bladder in Women. Chap. XII.

NOw for the vicinity and neighbourhood that is betweene the vrine passage and the Bladder, here I will declare a little the nature of the bladder.

The bladder in woman is a situate & set vpon the forepart of the Mother, whose necke is annexed, fastened, and knite within the vrine passage, vpon the forepart thereof, as ye may see in the figure hereof, so that it is very hard to separate the one, from the other. This necke of the bladder in women is much shorter then in men, the which necke is inuironed and compassed with a Muscle, called the Bladder Muscle, as it were with a broad and flat hoopering, girding and clasping the vrine passage, in such wise, that no vrine can issue out of the Bladder, till such time that this Muscle doe open it selfe, and licence it thereto: which thing commeth to passe, either when the bladder is ouercharged with vrine, or else that the vrine, although that it be but little in quantity, yet hath some cholericke quality with it, which for the sharpnesse and eagernesse of the quality, pricking and tickling the Muscle, causeth it to open it selfe many times for little quantity.

The Muscle of the bladder.

How the bladder Muscle is forced to open it selfe.

The description of the Bladder.

The body of the bladder is round, and the bottom a little aboue the necke thereof entreth the second vrine conduites, deriued from each kidney one.

And here you must first vnderstand, that on each side of

of the great maister Vaine, and likewise of the Arterie, is situate a kidney, in Latine called Ren: and to euery of them from the said great Vaine and great Artery, is there derined a branch of the Vaine, and another of the Artery, by the which branches the kidneys doe attract and draw blood into them, the which so drawne, they doe (by their native office) separate and diuide from the watery part, sending forth the Water (otherwise called vrine) downe to the bladder, through the vrine Vaines or conduits.

In these kidneyes is there many times in a great number of people engendred the grauell or stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, or else by vertue of medicines, the grauell, rubbell or peeces thereof, descend from the reynes or kidneyes into the bladder, by the forenamed vrine conduites, and so from the bladder out at the yard, where, if the peeces be rockie or big, it causeth to the party, in the auoyding of them, intolerable paynes and torment. And note, that for the most part the right kidney euermore standeth higher then the left. Of the stone engendred in the backe.

Now againe ye shall vnderstand, that when the vrine, pisse, or water, is once entred through the foresaid vrine conduits into the bladder, it cannot returne backward againe the way that it came (were the bladder neuer so full) for because that whereas the sayd vrine conduits doe enter into the bladder, in the inner face of the bladder, there be set before the mouth or gull of the conduits certaine little skinny flappes, which suffer anything to enter in, but when it is once entred, these skinny flappes close the passage, and defend that nothing The Vrine once entred into the bladder, cannot returne.

things can rebound, ne reflue backe againe, euen as it is in a payre of bellowes, which haue euer a great hole on the one side thereof, to let into the bellows great store of wind, or ayre at once, but when the bellows is full of wind, if ye stop the nose thereof with somewhat, there will none thereof returne againe out by that way, the flappes of leather crossing and defending the passage: yea the more vehemently and harder thta ye presse both sides of the bellows together, the faster and more stifly doth the flappes stop the way, and cleaue to the boordes of the bellowes the violence and force of the wind closing and stopping his owne way, so that the bellows would sooner breake, then that the ayre should come out there. And euen so it is in the bladder, sauing that the said skin flappes of the bladder be more craftily, properly, and artificially wrought, then any man can deuise.

When there is then any notable quantity or quality of vrine gathered together in the bladder, the bladder Muscle naturally doth open it selfe, and letteth it forth, passing thorow the priuie passage on the forepart thereof.

The stone engendred in the Bladder.

In this bladder also, as in the reines, is there in many people engendred the Stone, whereof commonly ensueth the Straungury, Dissury, with other diseases. The stone engendred in this place, if it be of any notable quantity, is very hard or rather impossible to be dissolued or cured without incision and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter and larger, howbeit notwithstanding diuers of them be herewith grieuously encumbred.

Of

Of the vaines which resort to the Matrix, and the parts thereof. *Item*, of the Termes and their courses, with the causes thereof. Chap. XIII.

Inasmuch as the absolute understāding of the nature of the termes in women, cannot wel be perceiued, except first it bee knowne what vaines, how many, from whence, and after what sort they doe attaine to the matrix: therefore first I will intreat of them, & then consequently of the termes.

Three notable vaines resorting to the Matrix.

Vaines then notable, which may be perceiued by Anatomie to reach from seuerall parts of the great Vena Cava, or master vaine, to the Matrix, and the parts thereof, be three, to whom for the more cleere, distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first, shall be named the bottome vaines of the Matrix: The second, the necke vaines of the Matrix: The third, the sharpe vaines.

The bottome vaines of the Matrix.

The bottome vaines be they, which proceed and take their beginning at the seed bringer vaines, from whence they attaine to the bottome or sound of the Matrix: there dilating themselues broad in manifold small slips, inuesting the body of the Matrix, as hath bin said already in the end of the ninth Chapter.

The necke vaines.

As touching the necke vaines of the Matrix, ye shall vnderstand, that in the foresaid ninth Chapter, I shewed you how that the great master vaine, and the great Arteria associate together, when they attaine about Os sacrum, they beginne to diuide themselues in two

two parts forkewise, of the which the right (and so likewise, the left) part of the forke is rediuided in other two parts forkewise also, whereof the vttermost and greatest vaine passeth downe along till it come to the hockle bone, ouer whom it proceedeth into the vtter part of the thigh, and so along downe to the legges and feet. The innermost and left, or smaller part or vaine of this second diuision, where it parteth from the vppermost, passeth downe along vntil it come to the great hole which is alwaies in the sharebone, through which it entreth into the inner part of the thigh or flank. But by the way, or it attaine to the said hole of the share bone, it sendeth forth diuers slips and small branches in the necke of the Matrix, and the nether part of the body of the Matrix, and also to the bladder, as ye may more cleerely see in the figure hereof.

Of the necke veynes of the Matrix.

The share veynes.

The share vaines take their beginning at the inside of the aboue named vppermost and greatest vaine, euen at the place where it beginneth to passe ouer the hockle bone, from whence this slip is deriued on each side, that is, both the right and the left, vnto the middle of the sharebone, where, in men it sendeth forth branches into the skin that coureth the privy part and the cods, and also the Peritoneum, which is the place that is betweene the fundament and the yard: in women this vaine where it attaineth the middle part of the sharebone, it deriueth and spreadeth it selfe vnto the lappes, sides, or extreame end of the privie passage, and also in the said Peritoneum. And this shall suffice for the declaration of the vaines which resort to the Matrix and her parts, saue that ye must vnderstand, that looke what order or procession of the vaines commeth to

the

the Matrix from the right side, the selfe same order is likewise in the left side: and againe, that none of these veynes runne to the Matrix, or other where, vnassociate of an artery.

What is meant by the word Termes.

Now to come to the declaration of the nature of Termes: yee shall vnderstand that they be called in Latine Menstrua, so, because that once in a moneth they happen alwayes to woman-kind after fourteene or fifteene yeares of age passed (being in their perfect healthy) in English they be named Termes, because they returne eft-soones at certaine seasons, times, Termes: and some name them their flowres. What name soeuer ye giue vnto it, yee shall wit, that the thing meant thereby, is nothing else, but the issuing of certaine blood comprehended in the veynes of the Matrix, there by little and little collected and gathered betweene terme and terme, and so againe, at wont and accustomed times, by nature expelled and sent forth.

The which bloud, the matrix vaines doe attract from the great Vena caua into this part, and that not sodainely or at once, but very soberly, and with much leysure, yea so much, as there is space betweene the one hauing of the flowers and the other (which is commonly three weekes, more or lesse, according to the womans wont) so long be these said vaines in filling, and if they were sooner full, sooner also would they send it forth againe. For when they be once replenished, they cannot conueniently or naturally containe or drawe any more, till they be lightened and discharged of that that is drawne already.

Wherefore at the foresaid certaine circuites and termes, the small endes of these Matrix vaines open themselues

themselues in the inner face or superficies of the Matrix, after an insensible and secret minie sort, and so let passe forth this bloud, which, as I haue said, is called the womans termes.

The cause of the ordinance of Tearmes.

The cause and reason why nature created this perpetuall course of termes in women, is this: Forasmuch as almighty God hath so instituted, that women should be conceiued, efformed, or fashioned, augmented, nourished, and brought to perfection. This could not be done, vnlesse there were a commodious and conuenient place to this office assigned and destinate, wherefore nature created the wombe or matrix to be the said receptacle & house of office, wherein shee might at her leasure worke her diuine feats about the seed once conceiued.

Againe, it is not enough the seed to be placed, vnlesse also it haue food and nourishment, to the increase and augmentation of the same: wherefore prudent Lady Nature full wisely hath prouided, that there should alwayes be prest and ready a continuall course and resort of bloud in the vaines of the matrix, as a very naturall course, spring, fountaine, or well, euermore ready to arrouse, water, or nourish the feature, so soone as it shall be conceiued: yea, although the woman doe neuer conceiue, eyther because she accompanieth not with man, or else for some other infirmity, yet is there no fault in Nature, who hath prepared a place and food to be at all times in a readinesse.

Which food, although it be ordained for this necessary purpose, yet when the purpose faileth (as it doth when there is no feature in the wombe to be fed therewith) it would be to the place but a burthen and vnprofitable load, there to remaine or linger: wherefore then

then I say, at her set and prescript time she laboureth to cleare her selfe of it, and to expell it as superfluous and seruing to no vse. The which thing when she hath so done, yet vnto the said veynes of this continuall spring resorteth of new againe other fresh bloud, in the place of that that is departed, which by little and little cooling into them, in the wont circuite of time resilleth them, and then it issueth againe, and so this continuall course doth keepe alwayes in women from their youth till they come to about fifty yeares of age, or little more or lesse: at what time naturally this spring dryeth away, which when it is gone, it is impossible for the woman to beare any moe children. For were the woman neuer so young and lusty, yet if she neuer had her Termes (as some such there be) she shall neuer also haue children, albeit it may be that she may conceiue, but the seed conceiued cannot proue, but melteth and issueth forth againe for want of nutriment. Item ye shall note, that whereas some write and say, that the womens Termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one time and other in all seasons of the Moone. Againe, as they come not to all women after one sort, or at one season, so is the time of their durance not all one in euery woman, for in some they linger vpon them fiue, sixe, seuen, yea eight dayes at each Terme, to their great effeeblishment, and strong paines in the backe: In some other commonly they passe not the space of three dayes at the vttermost, wherefore such sustaine little or no paynes at that time.

They that haue no Termes can not beare children.

To be short, all women (for the most part) which be

of very delicate and moyst complexions (as the sanguine chiefely be) haue greatest abundance of Termes, and longer time doth it endure vpon them. And contrary, such as be dry and cholericke, either by nature, or labour and trauaile, and such that be of complexion cold, haue least store of Termes, and lesse time doe they endure vpon them. After what manner the feature conceiued is fed and nourished with this bloud-matter at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certaine caules, wherein the Feature conceiued is wrapped and inuolued.

Of the three caules or wrappers wherein the Infant is lapped. Chap. XIIII.

The seed conceiued into the wombe or Matrix of the mother, anon it is amplected, clipped, and embraced of the inner face of the Matrix, the mouth or port thereof in the meane while closed and shut exquisitely. The seed then when it hath beene a certaine little space in the wombe, by the naturall heate, or rather by the inset and ingenite vertue of that place, is inuironed and inclosed round with three diuers coates, caules, or wrappers, which in Latine they call Inuolucra.

The feature conceiued, is wraped in three caules.

The first caule.

The first and most immediate or neerest to the body of the conception, is a very thin and cleare caule or skin, which containeth round about the whole Feature, and yet is fastned to no part of the Feature, but onely at the Nauell by certaine vaines and Arteries, where-

whereof we will speake anon: this caule in Greeke is called Amnios, in Latine Agnina, because this is as delicate as Lambs be. The Midwiues commonly call it the coyfe or biggin of the child, and some call it the children shirt, the which also many times proceedeth alone with the child, either vpon the children head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great luck to the childin time to come, for they beleeue that euery child hath not such a coyfe, because it doth appeare but seldome alone, vnaccompanied with other caules. Betweene this wrapper or coyfe and the body of the Infant, is collected and gathered the yellowish sweat, which euaporeth continually from the skin of the Infant, whilest it is in the wombe.

The second wrapper or caule in Greeke, is called Allantoides, in Latine Farciminosa, in English these two Termes doe signifie (haggasse wise) because that it is fashioned much after the shape of the outward skin or bag of an haggasse pudding. The inner face and superficie of this caule is smooth and moyst, fastened to no part of the first wrapper, but onely at the Nauell of the child, and containeth also round about in his compasse and cauitie or hollownesse, the whole child, and the said first caule. The second wrapper.

Betweene this and the first caule, is gathered together all the slope of vrine that the child maketh during the time it is in the mothers wombe, wherein the industrie of nature is to be lauded, which ordeyneth, that this pisse or vrine of the Infant should be expelled betweene these two caules, and not remaine about the body thereof, least with the acrimony and eager sharpe- Where the vrine of the child becommeth.

nesse thereof, it should indamage and grieue the tender body of the baby.

The third wrapper of the feature is named Chorion of the Greekes, in Latine secunde or secundina, in English ye may call it the Secundine: Albeit that in the second booke following, I doe commonly vse to name the whole after-birth the Secundine. And no doubt but that the antients which gaue the name (of secunde, or secundina) to this wrapper, gaue the name of the whole to the part, for this name secunde, or secundina is proper and onely due to the after-birth, the which afterbirth, is nothing else but an issuing forth, and proceeding of these three wrappers or caules, together with such grosse excrements as haue beene ingendred and remaining in the wombe, during the time of conception, and that immediatly after the child is first proceeded and come to light: for first issueth the Infant, and then secondly the foresaid after-birth, and therefore it may be iustly called the second birth, or Secundine.

The third wrapper named Chorion.

This wrapper or caule then, doth not vniuersally, and in euery part compasse and couer the Infant as the other two wrappers doe, but onely the middle region, as it were from the vpper part of the waste, to the share of the Infant, so that it is compassed with this wrapper as with a broad hoope ring, the latitude or breadth whereof, is commonly to be esteemed about the breadth of fiue or eight fingers, and so girdeth the child round about the body thereof, as it were a broad girth or swadling band: but yet ye must not vnderstand, that it should touch immediatly the body of the Infant, for betweene this and the body thereof (as I haue declared before) be the foresaid two other caules

or

or wrappers, which generally inclose round the whole corpes of the Infant, whereas this hoope caule compasseth and coueteth but the middle region thereof onely.

The office and propertie of this wrapper is this: First, the vtter face of it cleaueth and is affixed or basted very exactly to the inner face and walles of the matrix, by meanes of innumerable small veynes and arteries, which at this time doe shew themselues more clearely in the face of the Matrix then at any other time, the which also cleaue vnto this hoope caule, in euery part thereof, touching the same Matrix, so that the said hoope caule and the inner side of the Matrix be basted very thicke together, by the immediate meanes of the said veines and branches, euen much like as the body of the Iuy tree basteth and fastneth it selfe vnto the walls or trees, whereby it creepeth by many hairy fibres or small threeds. The office of the hoope caule

This conuiction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so broad as the latitude and longitude of the hoope caule doth extend it selfe round about in the Matrix. And these foresaid veines and arteries, doe not onely knit and vnite these two together, but also entreth into the substance of the hoope caule, at euery part therof. And within the said substance of the hoope caule, these manifold small branches meete, and intermingle the one with the other, the veines with the veines, and the arteries with the arteries, so that in their recounter and meeting, they produce bigger and bigger veynes and arteries (but fewer) till at the last all these become two great veines, and two great arteries: The which

foure vessels from hence proceed together, passe and pierce through the other two caules spoken of before, and so entereth into the Nauell of the Child, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childes Nauell: and when they be entred into the Nauell, the two vaynes degenerate in one, the which from this place mounteth vpward along the inner superficie of the belly, vntill it haue attained into the Liuer, where it entering, diuideth it selfe again into many slips, so that no doubt the bloud is carried through this Nauell veyne from the veynes of the Mothers matrix, into the Liuer of the Child, from whence againe it is attracted into all parts nourishable of the Infant.

Againe, the two arteries passe from the Nauel downward, the one along the right side of the childes bladder, the other along the left, till it attaine to the share arteries whereof we spake before. Through these arteries, liuely spirit and fresh ayre is deriued out of the mother into the child, wherewith the naturall heate of the child is quickned and refreshed.

And these two arteries, with the foresaid Nauell vaine, when the child is borne, beginne to wither and dry, euery day more and more, and become much like a Harpe-string, without any hollownesse or cauity. Yet ye shall note, that there is another vessell, which taketh his originall at the bottome, round, or vpper part of the childes bladder, and extendeth it selfe to the Nauell of the Infant, through which it passeth, vntill it come betweene the first and the second caule without the childes body, whereby a privy issue, deuised by Nature for the same purpose, is expelled the vrine of the

Which way the Child doth expell the Vrine.

Infant

Infant, proceeding by this vaine vaine from the bladder, as partly was spoken of before, and that part of this vaine vaine which is within the body, when the child is borne, dryeth and withereth away, as I said of the other.

The inner superficie or face of this Chorion, is very strongly affixed and fastned to the vtter superficie of the second caule named Allantoides.

As for the basting that is betweene the Matrix and Chorion, many times it is weakened and enfeebliſhed by reason of euill, flegmaticke or choleriek humours thereabout betweene the bastings conceiued, which ouermuch abounding, doe cloy the sayd basting beines or strings, whereby many times the one seuereth from the other before conuenient season, and so causeth abortement. The mouthes or speckes of the beines in the Matrix, where it cleaueth to Chorion, be called in Latine Acetabula, and Cotiledones, for what cause or vpon what reason, is both needleſſe and vnprofitable heere to be rehearsed. Againe, the substance of this Chorion is not thinne, like a skin, bladder or caule: but of all other parts of the body, it may be most worthyly resembled to the splene or milt in a man or beast, the corpulency or thicknes whereof, is as much or more as the thicknesse of the thumbe, the colour swartish blacke. Of which colour also the bloud therein contained, is, as the remaine and refuse of the purer, attract and drawne naturally of the Infant by the aboue named nauell vaine. So that (to be short) Chorion is the immediate receptacle and receiuer of all the vaines and arteries, to be deduced from the Matrix to the child, and the child receiueth onely at his hand

The substance of Chorion.

the two veynes and arteries, which by the way as they passe and pierce thorow the other two caules towards the childes Nauell, they send into each of the caules innumerable small eye-veynes and arteries, whereby the caules be sustained and increased also.

The Termes then, which were wont at other times to stirre themselues in the Matrix veynes, and at certaine circuites to issue forth, now when there is a feature or childe in the same Matrix conceiued, they proceed no more forth (as superfluous) but remaine, and be reserued to the necessary nutriment of the feature, and some part thereof reflueth, and is reuerted to the womens brests, there to become milke, as shall be said in the next Chapter. And now hath Nature her purpose wherefore she made and created this course of bloud, as hath beene written sufficiently in the Chapter before. But here yee shall note, that they be greatly deceiued and abused, which call the Termes the womans purgation, or the cleansing of their bloud, as who should say, that it were the refuse, drosse, and vilir part of the other bloud, remaining in the body, naturally euery moneth sequestrate and separated from the purer, for the vtility and euill quality therein comprehended: for vndoubtedly this bloud is euen as pure and wholesome as all the rest of the bloud in any part of the body else.

The termes be of as wholsome blood as any other part in the body.

Is it to be thought, that Nature would feed the tender and delicate Infant in the Mothers wombe, with the refuse of the bloud, and not rather with the purest of it? No, and therefore because that she would that the pure bloud coming from the Matrix veynes should be made yet purer, she suffereth not the same to enter imme=

immediately into the Infant, but first doth another meane, and sendeth it into Chorion, or the hoope caule (as I haue said before) where truly it hath certaine circulation, and another digestion, whereby it is defecate and cleansed very exquisitely, by the diligence of Nature attenuated and made, and so at the last sent forth into the Infant, leauing all the grosser part in the spongy body of the hoope caule. The Child being in the wombe nourished of the purest bloud.

Yet much more are to be detested and abhorred, the shamefull lyes and slander that Pliny, Albertus Magnus de secretis Mulierum, and diuers other more haue written of the venemous and dangerous infective nature of the womans flowres or Termes, the which all be but dreames and plaine dotage. To reharse their fond words here, were but losse of inke and paper, wherefore let them passe with their authors. Slanders of the Termes.

Which of the three Marrix veynes containe the Termes and how the milke commeth to the womans breasts. Chap. XV.

Shewed before, that to three different parts and regions of the matrix there resorted from three different parts of Vena caua, three sundry veyne slips. Now which of these slips should bring the bloud (called the termes) into the matrix, or from which of them the Termes should proceed, it is hard clearely to discusse, but only by likely coniectures: and yet it is a thing very necessary to be knowne, for the readier aduertisement how

how medicines for that purpose should be applyed in that place when need should be, eyther to prouoke the Termes by some casualtie stopped, or else contrary to restraine them immoderately flowing. For if the bottome vaines of the matrix do containe only the termes, then should any medicine conueyed vnderneath profit nothing, except it be conueyed so farre vp, that it may attaine within the hollownesse of the matrix, the which is very little when the woman is not with child.

Againe, if the necke veynes of the Matrix doe onely contain these Termes, then needed medicines to be applyed no farther then to the place. As for the third matrix veines, there is none that doth once suspect the Termes to proceed from them: but many there be, which doe suppose the Termes to issue both at the necke veynes, and at the bottome veines also, but most notable at the necke veynes, because (say they) that these veynes doe appeare more conspicuous and notable to the eyes when a woman is cut open, then doe the bottome veynes, which may be very scarcely perceiued: wherefore they thinke that these necke veines should be the greater stirrers of Termes.

Againe (say they) we see many times, that after the woman is conceiued, yet doth there issue Termes till the third or fourth, yea sometimes the 5 Moneth, which now at this time cannot proceed out of the Matrix, for the port or mouth thereof, according to diuers Authors opinions, is so closed after the seed conceiued, that the point of a needle cannot enter but by violence and force: wherefore they conclude, that the Termes at this time must needs spring out of the necke veynes, and not out of the bottome veynes.

To

To these I answer, that both at this time and at all other times, the Termes issue only out of the bottome baynes, and out of such of the necke baynes as spread themselues only within the Matrix, as may be seene in the figure. For inlomuch as Nature did create the course of Termes for no other cause, but only to be a prest and ready food at all times to the feature conceyued, to what purpose should the Termes in the necke baynes of the Matrix serue, where there can neuer be any conception, neyther the seed there can remaine: And as concerning the issuing of the Termes after conception, I say that the port of the Matrix is neuer so exactly close, but that such a liquid thing as bloud is may thrill and coole out of it, yea although (as they say) the point of a needle cannot enter in thereat. For ye may see, that betweene the chines and chinkes of closely ioyned boords, the point of a Needle will not easily enter, yet water or any other liquid thing may passe through without let, and euen so is it in the Matrix.

And yet for all this, it doth not follow that the seed should passe out thereat as well as the bloud, for the seed is of a more fast, compact, and stedfast substance. And besides this, by the time that the seed hath beene but a day or two in the Matrix, it wareth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thin ryme, as a tender egge is vnder the shell, wherefore it will not soone issue out of the Matrix without great iniury.

Here againe, ye shall note the cause why that Physitians doe counsell women which be desirous to conceiue, and cannot for lubricity, moystnesse, or waterishnesse

nesse of the Matrix (whereby the attractiue and reten-
tiue power of the Matrix is debilitate and weakened)
to take fumes and vapours vnderneath, or other me-
cines at the mouth, to dry the said humidities, imme-
diately after the Termes be passed, and not vpon the
comming of them: for if the woman should be conceiued
vpon the comming of the said Termes, then would
they consume themselues with the seede before the
seed hath gotten yet any perfect time or cause, where-
by the seed should become the thinner, and bee made
fly, and so to passe forth againe out of the Matrix, wa-
shed out with the Termes. But immediately after that
the Termes be passed, if the seed be conceiued, then
shall it haue sufficient time to get a strong tyme or cause
ouer it, before the Termes come againe.

And againe, whiles the little sperkes or mouthes of
the Matrix veines be yet open, after the letting forth of
the Termes, they shall be more apt to cleaue and to ioyne
themselues with the feature, by meanes of causes wher-
in the feature is inuolued, and chiefly of Chorion, na-
med the hoope cause, as hath beene sufficiently said here
before.

Yet when the seed hath beene three or foure weekes
in the wombe, it is not of sufficient quantity to con-
sume into his nutriment all the blood that was wont
to resort into the matrix veines, wherefore the first, se-
cond, yea and third moneth sometimes at the womans
wont time of Termes, there issueth and sheddeth some
blood more or lesse: the more in them which were wont
at other times to haue abundance of them, &c. And yee
shall note, that when the child is conceyued, and that
by cause Chorion is fastned and based to the Matrix

by

by the veynes thereof, yet doe not all the veynes of the Matrix attaine to the said Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the child, the moe veynes doth he couer. wherefore from those veynes that be not yet affixed vnto Chorion, doe the Termes flow at this time: but when the Child beginneth once to come to a greater perfection and growth, then is all the Terme bloud reserued in the Matrix, as little enough to satisfie the child, and then also part thereof mounteth vp into the breasts, and becommeth milke, as shall be said hereafter.

Yet againe to confirme mine opinion, that the Termes doe onely issue out of the vault of the Matrix: ye shall vnderstand, that at sundry times I haue had two diuers women in cure, the one in London, and the other in Paris: Of which, the one by a fall off her horse, the other by a violent thrust and squat on the bottocks vpon the hard stones in the streete, being both neere the time of their purgation, chanced also both of them into one manner of disease (that is to say) immediately here vpon their Termes did issue, and so continued daily, to the one of them, the space of halfe a yeare, and to the other a whole yeare: so that after that time the Termes stayed againe, and issued no more daily as before, but once in foure weekes, at what time they voyded great lumpes, cakes, or clods of bloud congealed together euen like the liuer of a beast. And in the meane time, betweene each voyding of these lumps of bloud (which as I haue said came to passe once in foure weekes) euery day continually appeared and issued their white flowers (as they named it.)

Now

Now to declare the particular occasions of this manner of voyding of the Termes, ye shall vnderstand, that by the force of the fall and squat, the Matrix being brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vpon which brache, the blood daily issued afterward, whereby the vigour and kind heate of the Matrix, by little and little decreased and decayed, frigiditie and coldnesse succeeded. By which occasion also the mouth or port of the Matrix waxed the more contract and narrower: for cold cloketh, knitteth, and congealeth. Hereto helpeth also not a little the great vse of cold binding Medicines, which each of them did apply to this place, at the simple counsaile of ignorant persons.

The port then of the Matrix by this occasion closed and contracted, the blood, wont alwayes daily to proceed, remaineth within the Matrix, where as fast as it droppeth and cooleth out of the veines, it congealeth and cluddereth together, like as ye may see, that when a man is let blood in a basen or other vessell, and that the blood stand still in it the space of fiue or six houres it will be concret and congealed in a cludder like a liuer, the watery part thereof swimming and flitting about vpon the face of it: and euen so is it of the blood, congealed in the Matrix, so that when there is so much of this congealed blood, conceiued together in the said Matrix, that it cannot containe it any longer, then violently and perforce it issueth out together, with farre greater perill, danger, and dolour to the woman, then though she laboured with a child.

The white flowers that issued, during the time that this

this blood gathered in the Matrix, was (no doubt) the very waterish part that fleeted when the blood congealed, for that water can neuer congeale as the blood doth: wherefore euery day, as fast as the bloud did congeale in the matrix, so fast also did the water separate it selfe from the bloud, and so issued.

Notwithstanding, I am not ignorant that the very white flowers indeed doe proceede from the seed cariers, into the angels or corners of the Matrix, and so from thence outward: the which disease also, men haue many times. And it commeth eyther of the abundance of the flegme in the body, or of the corruption and euill quality mixed in the seed, &c.

These examples, as I suppose, may be sufficient euidences, that the Termes issuing alwayes from within the matrix, and not from any part of the necke thereof. Item, I haue seene diuers other women, in whom their termes stayed the space of six, eight, and ten weekes, wherewith their bellies haue increased and waxed bigger, so that they haue thought themselues to be with child: Notwithstanding at the last haue voyded such like lumpes of bloud, as I haue spoken of before, not without great perill and danger to them in the voyding, wherewithall their bellies haue relanked and decreased againe. And thus I make an end to talke any more of the nature and course of the Termes. And now will I declare somewhat of the conueyance and the course of the milke into the womans brests: for there is great affinitie, communitie, and familiarity betweene the Matrix and the brests, which naturally doe perceiue and feele anon when the Matrix hath conceiued, and then begin they to brue, and

to

to make ready their part, against the time that the Matrix hath all done her part, that is, against the child be borne.

The milke which commeth to the breasts, is engendred of the termes (according to most mens opinions.) But to know which way the said termes should attaine from the Matrix to the brests, yee shall understand, that the vttermost and greatest paine of the second diuision, spoken of in the thirteenth Chapter, where it attaineth the hockle bone, ready to passe out of the hollownesse of the belly into the thigh, before that it pierce the skell called Peritoneum, it sendeth forth a notable paine braunce, which from hence mounteth vpward along the belly, betweene the right Muscle and the ouerthwart, till it come a little aboue the Nauell, where the extreame or vpper end thereof diuideth it selfe into manifold little braunches, meeting and enterminging themselues with the extreame little braunches or slippes of another like paine, descending from the vppermost chest-bone, downe along the inside of the chest, and the inside of the vpper part of the belly, vntill it meete with the foresaid mounting paine, a little aboue the Nauell.

And yee shall note, that this paine branch, proceeding from Vena caua, at the highest chestbone downeward along the inner side of the chest or brest, by the way as it passeth, it yeeldeth certaine little slippes, and small branches of it selfe, betweene the ribbes into the breasts, wherefore the consent of all authors is, that by the meanes of these descending paine braunches at both sides of the body, and the other ascending payne braunches on both sides of the belly, there should

be

be great communitie and fellowshyp betweene the brestes in women, and the matrix of the wombe.

For doubtlesse by common experience yee may see, that when the time of conception in women is, and that by this meanes the Termes be stopped, then as the Termes doe diminish and waxe lesse, so doth the milke in the brestes increase and waxe euery day more and more: as who might say, that the superfluitie of bloud, wont at other times to voyde in the name of Termes, now at this time by the prudencie and prouision of Nature, is retayned as no superfluitie, but rather a necessary humour, reuerted and destinate another way, that is to say, sent from the veynes of the Matrix part thereof vpward, by the forenamed ascending veyne branches, and at their hands againe receiued, and naturally attracted by the other descending brest veynes, through whom it is carried into the brestes, where by new naturall circulations it is digested into white milke being before red bloud, ready now prepared to nourish the childe when nature shall send it into the world.

Againe, so long as the woman giueth sucke to the childe, and hath store of milke in her brests, her tearmes be of very little or no quantitie. These be euidences that there should be great familiarity between the matrix and the brests forsomuch as the ebbing of the one, is the flowing of the other: wherefore Physitians, sometimes when the flowers issue more vehemently then needeth, they set boxing glasses vnder the brestes, meaning thereby, to reuert and returne vpward, the matter enclined too much downeward. The which practise how much it preuaileth, I will not here dis-

pute, yet in this matter to distrusse the very veritie, as neere as reason, and the knowledge of Anatomie will giue leaue, yee shall vnderstand my sayings, that I should meane, that alwayes when the termes stop beneath, by any cold, thought, or other occasions, by and by the same blood to flye and mount vp into the brestes, and there to become milke: for the contrary hereof is dayly seene. For most commonly they in whom these termes doe stop for any other cause then conception, the superfluous blood retained in the body and in the veynes, wandring, causeth to the partie great headach, taketh away their stomacke, and engendreth diuers other inconueniences, neither in the meane while is there any thing the more milke in the brests.

Wherefore yee may well say, that the cause of plenty of milke in the womans brests in the time of her being with child, and much more afterward, commeth chiefely by a minie naturall instinction, whereby it is giuen vnto the brests at that time more then at any other, to draw vnto it selfe greater aboundance of blood, conuerting and altering the same, by the propertie of the place, into conuenient milke.

It is not a sufficient cause to replenish the brest (the Termes being by any occasion stopped beneath) but there must also concurre the attractiue power, inlet in the brests, to draw the said bloud-matter at other times of the Termes, without such attraction, be the Termes neuer so long stopped, yet shall the brests be nothing the fuller. If it chance that this attractiue power halt, or be not able to attract sufficient matter to make milke vpon for the Infant, then Phytitians

are

are wont to helpe the debilitie of nature, with cupping glasses set vpon or vnder the brests, or else with gentle attractiue emplaisters applyed to the same places.

And although that into the brests doe resort great store of other veines, some descending from the veines of the shoulders, and other some from the veines passing by the arme-holes, into the armes and hands, the which in moyson and notable bignesse, much surmount the quantitie of the aboue-named descending brest-veynes, as it may appeare euidently in many women which haue these veynes appearing in the superficie of their breasts, immediately vnder the skinne, very conspicuous & sightfull: yet notwithstanding it is thought by strong coniectures, that the milke in the breasts should be ingendred onely vpon the bloud mounting from the aforesaid ascending Matrix veynes, and not vpon the bloud contained in the other veynes, how conspicuous soeuer they be, so that the bloud in them comprehended, serueth onely to the nourishment of the substance of the brests themselues, and not to the maintenance of the milke.

To declare here curiously the manner that nature vseth in circulating of the attracted bloud, whereby alteration is made from one colour to another, would require a longer processe, the which for brieuity we will omit at this time, with many other problems, doubts, and difficulties concerning the same. And so we make an end of this first booke.

The declaration by letters of the Figures following, wherein be set forth (to the eye) euery part in woman, mentioned in this Booke before: which in the former printings hath beene corrupted, but now truely set forth.

¶ The first Figure of the parts of women, with the declaration and characters of the same.

IN this first figure is set forth the trunke or stocke of a womans body, laid on the ground whose Peritoneum is opened with the muskles of the Abdomen, and turned ouer toward the inside, according to the vse of cutting, and afterward we haue cut away all the bowels or entrailes from Mesenterium, the straight entrayle being yet left in the body, with also the whole Mesenterium, whose pannicles we haue here somewhat taken away, and set a portion from the other, that the nature of Mesenterium might come to light: but this present Figure is for this cause principally declared and set forth, that it might so shew the position of Matrix or wombe, and the bladder, as in this woman it is seene, no part of the said Matrix or woombe being mooued.

For here as yet no pannicle is pluckt away from the Matrix or woombe, but that all things are here yet wholly seene, likewise as in women somewhat fat they doe appeare to the cutter, the bowels being taken away. For women are so fat, that when they be vexed and killed with long sickneſſe, and become most leanest, then they shew no kind of processe of vessels, vnleſſe

leſſe the pannicles or thinne couerings be ſeparated a-ſunder.

A.B.C.D. The inner face or part of the former ſeate of Peritoneum.

E.E. A part of Meſenterium, knitting the thin entrailes to the backe.

F.F. Here is noted another pannicle of Meſenterium, pluckt from the other, which we haue marked with G, and G. But both the pannicles doe ſhew the order of the veſſels of Meſenterium, and the order of the kernels put betweene the diſtributions of the veſſels.

H.H. In this part of Meſenterium, the intraile Colon was committed and ſet to, where it was nigheſt to the ſtraight gut.

I. And in this part of Meſenterium, did conſiſt and ſtand the beginning of the intraile Colon, or his continuance with the intrailes, and alſo the blind gut.

K. The ſtraight gut being there cut off where Colon did end, which ſeate or place is right againſt the place of the knitting together of the hockle bone, with the loweſt turning ioynt of the loynes.

L. The former ſeate of the bottome of the Matrix, from whence is nothing perceiued pluckt away.

M. The right ſtone or teſticle in a Woman.

N. The left ſtone of a woman, and the former part of this is here intirely ſeene, although there be of the right but a ſmall portion perceiued, and it is for this cauſe that we haue in ſuch manner ſet forth the right ſtone: for both the teſticles are couered with a pannicle, which pannicle bringeth downe the ſeed veſſels of a woman, which doe ſpring from Peritoneum: but we haue uncouered the left teſticle of that pannicle

with the hand onely, without any knife, leauing that right as you see. For this pannicle doth not growe to the former seate of the testicle in any part thereof, but lyeth there onely.

O. A pannicle springing and growing forth from the right seate of Peritoneum, and committing the right testicle, with the seede vessels on this side, and those vessels which infold the higher seate of the Matrix to the backe, containing together the Matrix or wombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresaid pannicle, runne forth fleshy fibres or thinne skinnes, constituting the right Muscle of the Matrix or wombe.

Q. Q. With these Characters, the pannicle of the left side is noted, which is correspondent and like to that pannicle which the aforesaid OO. did point to vs.

R.S. The former part of the necke of the Matrix, couered as yet betweene R and S, with that coate which the parts of Peritoneum offer vnto it, which bring forth vessels vnto it, and from it, and do knit it to Peritoneum; but the space being betweene R and S, doth shew the largenesse of the necke of the matrix. And the wrinckles which are seene here, are they which the necke of the matrix falling into, it selfe not stretched forth againe, doth shew in the cutting.

T. The bladder, whose hinder part is here chiefely seene, for we haue so call our eyes in the declaration and setting forth of this Figure, as though we would principally behold in the body being prostrate and laid along, the hinder seate of the bladder, which looketh toward the matrix: For if yee will suppose

and

and imagine this body of a woman, to be set vpright, as that which next followeth, yee should thinke otherwise then the thing is, that the bottome of the Matrix is set forth much higher then the bladder.

V. This is a portion of the Nauel, deliuered in the cutting from Peritoneum, and turned ouer together with the vessels serving properly to the child.

X. A portion of a veine going from the Nauell to the liuer.

Y. A way going from the highest seate or place of the bottome of the bladder, pertaining vnto the Nauell, and bringing from thence the vrine of the child, betweene his second and the innermost infolder.

Ket.&. Shew two arteries creeping forth hither from the Nauell by the sides of the bladder, and graft in, or continued in this place, to the branches of the great arterie, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the Characters of the same.

WE haue heere taken away the skinne from the right teate of this present Figure, that the nature of the teates might (as nigh as may be) be set before the eyes, and afterward we haue cut away the ventricle with the bowels, and also Mesenterium, and the spleene, leauing the straight entrale in this place vnmedled with, aswell as we did in the Figure before. And moreouer, we haue

as it were, taken away the vttermost coate which Peritoneum gaue vnto it, cutting away also all the pannicles, that the vessels carrying forth the substance and matter of seed to the stones, and also the vessels carrying away the seed from thence to the Matrix, should appeare and be seene. Also we haue turned ouer the bladder downeward on the left side, likewise breaking the way or conduit which beareth forth the vrine to it from the right kidney, that the insertion of the wayes of bearing forth the vrine to the bladder might appeare, & that the bladder should not let the inspection or sight of the Matrix or woombe. Last of all, wee haue cut away from this Figure a portion of the bones aboue the priuie members, that the necks of the Matrix and of the bladder might the more commodiously be seene.

A. A. Veines running forth oftentimes to the teates, from those wayes which are offered to the skin, which is brought ouer the height of the shoulder.

B. Veines springing from these veines, which are led forth by the arme-hole to the hand.

C. The principall body of the teate.

D. D. Kernels and fatnesse spread abroad euery where on the kernelly body, marked with C.

EFGH. The hinder outside or inside of the former seate of Peritoneum outward. For the former region of Peritoneum is heere bowed vpward and downeward toward the side.

I K. Portions of Veynes and also Arteries, creeping forth downward, vnder the brest bone from the throat.

L. The gyboste or swelling seate of the liuer.

M. The hollow part of the liuer, heere also is somewhat seene.

leene.

N. A small portion or piece of the Veyne going from the Nauell to the Liuer.

O. The stocke of Vena porta is here cut away, with the vessels brought vnto it.

P. The hollow veynes.

Q. The great Arterie.

R. The rootes of the Arteries going to the ventricle, the liuer, the splene, the caule, and to the bowels.

S. The beginning of a veyne infolding the fat coate of the left kidney.

T. The veynes and artery which bringeth the whayish humour to the right kidney.

V. The veyne and artery which bringeth the whayish humour into the left kidney.

X. The beginning of the veyne going into the fat coate of the right kidney.

Y. The former seate of the right kidney.

Z. The former seat of the left kidney.

aa. The way that bringeth the vrine from the right kidney into the bladder, but at the nethermost a, is broken away, but the portion that is left of this way, and is continued to the bladder, is marked with b.

b. The way that carrieth forth the vrine from the right kidney into the bladder.

c c. The way that carrieth forth the vrine from the left kidney into the bladder.

d d. The right seed veyne, whose beginning the higher d, doth shew.

e. The seed veyne going to the left testicle.

f. The springing forth of the arteries of Seed.

g. The right seed arterie.

h. The

h. The left seed arterie.

ikl. The former part of the bottome of the Matrix, and i. sheweth the right blunt angle or corner of the said bottome, where k, sheweth the left: but l, sheweth the region or place of the Matrix, where the mouth of his bottome consisteth, and where his neck beginneth.

m. This is the straight gut. And that I may the lesse burden both the sides of this Figure with many letters, I will at this present affix the Characters but on the one side onely.

n. A portion of the veyne and Arterie of seed, which doe goe to the vpper side of the bottome of the wombe.

o. Portion of the veynes and Arterie of seed going to the testicle, and there ioyning and going together, and constituting.

p. A body like the spire of a steeple, and this letter p. doth poynt vs the roote or foundation of this body, whereas the said roote or foundation is committed and ioyned to the testicle.

q. From that sayd body such vessels runne forth into the tunicles, committing and ioyning the testicle to Peritoneum.

r. The former face or part of the testicle.

s. The beginning of the vessell which beareth forth the seed from the testicle into the Matrix.

tt. The bowings and turnings ouer againe of the vessell which beareth forth the seede, which turnings the sayd vessell maketh round about the sides of the testicle.

v. The going forth of the vessell which carrieth forth the seede of the Matrix.

xx. The neck of the Matrix.

v. Vessels

y. Vessels foulding in the lower seate of the bottome of the Matrix or Woombe, and the necke also of the same.

z. A veyne comming from those vessels to the bladder, which vessels doe fold and winde in the necke of the matrix: and this Character also noteth the insertion of the wayes of the vrine.

&. The hinder seate of the bottome of the bladder.

ɔ. The muscle of the necke of the bladder.

ſ. In this seate, the necke of the bladder is implanted into the necke of the matrix.

ꝛ. Small skinnie portions of flesh, of the necke, of the mouth, or opening of the Woombe or Matrix, and the small hillockes of the matrix, with the mouth or opening of the necke thereof, need here no speciall declaration with Characters.

ꝑ. The roote of the Artery, going into the lowest part of Meſenterium.

ꝯ. Vessels which doe ascend and rise vpward to the muscles of the Abdomen, from the Veynes and arteries which goe into the Leg.

The Declaration of the Characters of the third Figure of Women.

This present Figure sheweth the Matrix or Woombe, with the thinne couerings, which doe bind it to Peritoneum, cut forth from the body, & the necke thereof is here so folded together and turned ouer, that the mouth or opening of the bottome of the Matrix doth heere manifestly shew it selfe,

selfe. And we haue likewise so opened the bottome and the necke of the bladder, that the hollownesse of the same, with the insertion of the wayes of vrine, are here manifestly seene.

A. The former face of the bottome of the Matrix being not yet vncouered of any pannicle.

B.B. The necke of the Matrix.

C. A part of the bottome of the Matrix, swelling forth into the vpper seate of the necke of the matrix, in manner of a kernell.

D. The mouth of the bottome of the Matrix.

E.E. A pannicle knitting the matrix to Peritoneum, and containing his vessels.

F. The left testicle of the matrix.

G. The veyne and artery of the seed.

H. A portion of the seed veyne and artery, comming to the vpper seate of the bottome of the matrix.

I. A portion of the seed veyne and artery, comming to the testicle.

K. The vessell carrying the seed from the testicle into the matrix.

L. The hollownesse of the bladder.

M. The insertion of the wayes of the vrine.

N. Here hangeth forth a little piece of the wayes of the vrine.

The

The declaration of the Characters of the fourth table or figure of Women.

c. Small branches running forth into the pannicle, where they are committed and ioyned to Peritoneum.

ſ A portion of the veine and arterie going into the testicle falling to the vpper seate of the bottome of the Matrix.

μ The commixtion and going together of the seed-veine and artery, that is like the spire of a steeple, which we liken to the braded veines, called varices.

λ The left testicle.

μμ The vessell carrying forth the seed from the testicle into the Matrix.

ν The blunt angle or corner of the bottome of the matrix, in whom the vessell that bringeth forth the seed attempteth his insertion.

ε In this seate the bottome of the Matrix is ended into the necke thereof, and in this region or place is the beginning of the mouth or opening place thereof.

cτν The necke of the Matrix or wombe.

c Here the necke of the bladder is brought forth into the necke of the Matrix, and there endeth.

ς Those are vessels infolding the nether seate of the bottome of the Matrix, and also necke.

ττ The swelling brimmes at the mouth of the necke of the Matrix.

ω The wayes that bring the wine from the reynes into the bladder.

The

The declaration of the Characters of the fift, ſixt, ſeuenth, and eight Figures.

WE haue now diuided this fift Table of the wombe or matrix, containing a male child on the former ſide with a long ſection or cut, and another which are ouerthwart ſlyt remouing and taking away, into the ſides, parts of the coates of the bottome of the Matrix, yea, euen from the vttermoſt infolders of the child.

ABCD. The inner ſide of the ſaid infolder of the Matrix, which before the ſection was brought about and couered with the infolders of the child.

EE. The vtter ſide of the Matrix, and the higher E. noteth the top or the right angle or corner of the Matrix, brought forth vpward and toward the right ſide more then toward the left, becauſe it is a man child which is in the Wombe.

F. The firſt or the vttermoſt infolder of the child.

GG. The ſecond infolder of the child is here alſo a great part ſeene.

H. A part of the necke of the Matrix, to whom in the other ſide we haue left growing to it a veine and an arterie, which is principally diſtributed into the lower ſeate of the bottome of the Matrix.

I. Here is alſo yet left the right teſticle, that the ſituation of it might be ſeene and perceiued in women being with child.

The

The firſt Table or figure ſheweth the infolders of the child, taken whole away from the Matrix, and not broken.

K. THe vttermoſt infolder of the child.

LL. The ſecond infolder of the child, which forſomuch as it is tranſpermant in manner of a pannicle, it ſuffereth the child (bewrapt within this third infolder) in it ſomewhat to be ſeene.

Of the ſeuenth Figure.

IN the ſeuenth Table we haue diuided the vtter and the ſecond infolder of the child, with a long ſection or cut, and we haue heere expreſſed and ſhewed forth both the ſaid infolders, taken away from the third infolder, and the third infolder alſo yet whole.

MM. The third or the inmoſt infolder of the child, which becauſe it is ſo thinne that one may eaſily ſee through it, the forme of the child lying therein, ſomewhat ſheweth himſelfe to the eyes.

N. The proceeding or order of Veynes and Arteries, going to the Nauell from the firſt infolder of the child.

OPQP. The ſecond infolder of the child.

And OO, ſhew his inſide, where PP, ſheweth his outſide.

QR. The firſt infolder of the child, where Q. noteth the outſide, and R. the inſide but the proceeding and order of the veſſels by the ſecond and third infolder, are perfectly knowne without any helpe of the characters.

What

What is shewed in the eight Figure.

THE eight Table or figure expresseth the child deliuered from all his coates, and so it sheweth him lying by the wonderfull prouidence of nature, not as the common opinion of the vulgar sort of writers affirmeth, but as you may heere see in these figures, and so doth it lye in the middest of the woombe. For it is most vntrue, that the child doth lie in the woombe round, like as it were bowed, so that the knees should touch the face, but as he is set here in the eight Figure. And obseruing this true situation of him, you shall find commonly none other situation of the child, nor ioyning of any ioynt of him therein, then is here expressed.

But in this figure *M M N O P O P Q R.* doe note the same as in the seuenth table saue *M* and *M*, do shew the inside, or inner part of the third infolder. But *S*, sheweth heere priuately the going forth of the vessels of the Nauel, which is betweene the Nauell and the ioyning together of the vessels with the third infolder, which is also brought forth with a great space betweene the shewing, where be certaine (as it were) knots or swellings, according to the number of the which knots more or lesse, Midwiues foolishly doe prophesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie and worthy of reprehension. And moreouer, when the child commeth forth (as it chanceth sometimes) hauing that about his necke, they say that it is the same childs destinie to be hanged, With many other foolish conceits, rather to be laughed at, then to be beleeued.

The

The declaration of the Characters in the ninth figure of Women.

THe ninth figure, sheweth the Matrix cut forth of the body, being of that bignesse as it was seene taken forth of a woman at the last Anatomy which I did see at the famous Vniuersity at Padua in Italy. And moreouer we haue so diuided and cut a sunder the bottome of the Matrix by the middle, that the concauity and hollow bought within the same might bee perceiued, and the thicke substance also of both the coates of the Matrix, in women when they bee with child.

AABB. The concauitie and hollow bought of the bottome of the Matrix.

CD. A lyne somewhat after the manner of a seame, called in Latine Scortum, which doth belong to the place wherein the testicle doth lye, which swelleth somewhat forth into the bought of the bottome of the Matrix.

EE. The thicknesse of the inner and proper coate of the bottome of the Matrix.

FF, A portion of the innermer bottome of the Matrix, swelling forth downward from the higher seate of the Matrix, into the hollownes and bought of the bottome.

GG. The beginning of the necke or opening place of the bottome of the Matrix.

HH. The second or innermer infolder of the bottome of the Matrix, descended from Peritoneum.

I I. Here we haue reserued a portion on both the sides of the thin couerings, descended from Peritoneum, and con-

conteyning the Matrix.

K. Here is also seene the substance of the necke of the Matrix, because the cutting, wherewith we diuided the bottome of the Matrix, was begun at this place.

L. A part of the neck of the bladder, implanted into the necke of the Matrix, casting forth into it the vrine.

The dwelling parts of Abdomen: whatsoeuer is else to be considered thereof, they may be sufficiently knowne without direction of Characters.

The end of the first Booke.

The second Booke of the birth of Man.

Of the time of Birth, and which is called naturall, or vnnaturall. Chap. I.

IN the first Booke we haue sufficiently set forth and described, the manner, scituation, and forme of the Matrix wherein man is conceiued, with diuers other matters appending and concerning the better vnderstanding of the same. And now heere in this second booke, we will declare the manner of the quitting and deliuerance of the Infant out of the Mothers wombe, with other things thereto appertaining. And first, here in this Chapter we will declare the tokens and signes, whereby yee may perceiue whether the time of labour be neare, or not: For when the houre of labour approacheth neare, these signes following euermore precede and come before.

First, certaine dolors and paines begin to grow about the Guts, the Nauell, and in the reynes of the backe, and likewise about the thighes, and the other places being neere to the priuie parts, which likewise then beginneth to swell and to burne, and to expell humors, so that it giueth a plaine and euident token that the labour is neere.

But yee shall note, that there is two manner of

birthes, the one called naturall, the other not naturall. Naturall birth is, when the Child is borne both in due season, and also in due fashion.

The due season is most commonly after the Ninth moneth, or about forty weekes after the conception, although some be deliuered sometimes in the seuenth moneth, and the Child proueth very well. But such as are borne in the eight moneth, either they be dead before the birth, or else liue not long after.

The due fashion of birth is this: first, the head commeth forward, then followeth the necke and shoulders, the armes with the hands lying close to the body: Forward the feet, the face and fore-part of the Child being toward the face and fore-part of the Mother, as it appeareth in the first of the byrth Figures. For as hath beene said already in the first Booke, before the time of deliuerance, the Child lyeth in the Mothers wombe the head vpward, and the feet downward, but when it should be deliuered it is turned cleane contrary, the head downward, the feet vpwards, and the face towards the mothers belly, and that if the birth be naturall. Another thing also is this, that if the birth be naturall, the deliuerance is easie, without long tarying or looking for it.

The byrth not naturall is, when the Mother is deliuered before her time, or out of due season, or after any other fashion then is heere spoken of before: as when both the Legs proceed first, or one alone, with both the hands vp, or both downe, eyther else the one and the other downe, and diuers otherwise, as shall be hereafter more clearely declared.

Of easie and vneasie, difficult or dolorous deliuerance, and the causes of it; with the signes how to know and fore-see the same. Chap. II.

VEry many be the perils, dangers, and throngs which chance to women in their labour, which also ensue and come in diuers wayes and for diuers causes, such as I shall here declare.

First, when the woman that laboureth is conceiued ouer young, as before twelue or fifteen yeares of age (which chanceth sometime though not very often) and that the passage be ouer anguſt, straight or narrow, either naturally, or else for some disease and infirmitie, which may happen about that part, as apostumes, pushes, pyles or blisters, and such other. Through which causes, nature cannot (but with great dolor and paine) open and dilate it selfe, to the expelling and deliuerance of the child. And sometimes the veſike or bladder, or other intrailes being about the Matrix or Woombe, be also apostumate and blistered, which being greeued, the Matrix or Woombe likewise for vicinitie and neighbourhood is grieued with them, and that hindereth greatly the deliuerance. Also sometimes in the fundament are hemorroides, or pyles, and other pushes, chappings or chines, which cause great paine. Also hardneſſe and difficulty, or binding of the belly, which things for the griefe and paine that ensueth of them, causeth the woman to haue little power to helpe herselfe in her labour.

Further-

Furthermore, if the party be weake and of a feeble complexion, or of nature very cold, or too young, or very aged, or exceeding grosse and fat, or contrariwise too spare, and leane, or that she neuer had child before, or that she be ouer timorous and fearefull, diuers, wayward, or such a one that will not be ruled, remouing her selfe from one place to another, all such things causeth the labour to be much more painefull, cruell, and dolorous, then it would otherwise be. Also yee must vnderstand, that generally the byrth of a man-childe is easier then the byrth of a woman-childe.

Item, if the child be of a fuller and greater groweth then that it may easily passe that narrow passage, or contrariwise, if it be so faint, weake and tender, that it cannot turne it selfe, or doth it very slowly, or if the woman haue two Children at once, other else that it, with the which she laboureth, be a monster: as for example, if it hath but one body and two heads, as appeareth in the eighteenth of the byrth figures, such as of late was seene in the dominion of Werdenbergh.

Againe, when it proceedeth not in due time, or after due fashion, as when it commeth forth both both feete or both knees together, or else with one foote onely, or with both feet downewards, and both hands vpwards, other else (the which is most perilous) sideleng, arseleng, or backleng, other else (hauing two at a byrth) both proceede with their feet first, or one with his feete, and the other with his head: by these and diuers other wayes the woman sustaineth great dolour, paine, and anguish.

Item, if the woman suffer abortement, that is to say,

ay, bring forth her Child in the fourth or fift moneth after the Conception, which is before the due time: in this case it shall be great paine to her, forsomuch as in that time the port of the woombe is so firmely and strongly inclosed, that vnneath the point of a needle may enter in at it.

Also if the Child be dead in the Mothers belly, it is a very perillous thing, forsomuch as it cannot be easily turned, neyther can it weld or helpe it selfe to come forth; or if the child be sicke or weakened, so that it cannot for freblenesse helpe it selfe. The which things may be foresceene and knowne by these tokens: if the woman with child haue beene long sicke before her labour, if she haue bin sore lasked, if after her conception she haue had dayly and vnwontly her flowres, if straight after one moneth vpon the conception, her breasts yeeld any milke, if the child stirre not, ne more at such time as is conuenient for it. These be arguments and tokens that it should be very weake. By what tokens yee shall know it is dead, I shall shew you hereafter.

To know whether the Child be weaker in the Mothers belly.

Also there is great perill in labouring, when the secundine or latter byrth is ouer firme or strong, and will not soone ryue or breake a sunder, so that the child may haue his easie comming forth. And contrariwise when it is ouerweake, slender or thinne, so that it breaketh asunder before that the Child be turned, or apt to issue forth, for then the humours which are collect and gathered together about this secundine or second byrth, passe away sooner then they should doe, and the byrth shall lacke his due humidities and moystures which should cause it the easilier to proceed, and with lesse paine.

Perill in the Secundine.

The byrth also is hindered by ouermuch cold, or ouermuch

ouermuch heate: for in ouermuch cold, the passage and all other parts of the labouring woman be couarted and made more narrower then they would otherwise be. Likewise ouermuch heat debilitateth, weakeneth, and faineth both the woman and the child, so that neither of them in that case can well weld or helpe themselues for faintnesse.

And further, if the woman haue vsed to eate commonly such meate or fruits which doe exiccate or dry, and constraine or binde, as Medlers, Chestnuts, and all sowre fruits, as Crabbes, Chokepeares, Quinces and such other, with ouermuch vse of Vinegers, and such like sowre sauces, with Rice, Mell, and many other things: all this shall greatly hinder the byrth.

Also the vse of colde baths after the fift moneth following the conception, or to bath in such water where Alome is, Iron, or Salt, or any such things which doe coarct and constraine, or if she haue beene oftentimes heauy and mourning, or ill at ease, or if she haue been kept ouer hungry and thirsty, or haue vsed ouermuch watch and waking: either if she vsed a little before her labour, things of great odour, smell or sauer, for such things (in many mens opinions) attract and draw vpward the mother or Matrix, the which is great hinderance to the byrth.

Also, if the woman feele paine onely in the backe and aboue the Nauell, and not vnder, it is a signe of hard labour: likewise if she were wont in times passed to be deliuered with great paine, it is an euidence and likelyhood of great labour alwayes in the birth.

Tokens of easie deliuerance.

Now signes and tokens of an expedite and easie deliuerance, be such as be contrary to all those that haue beene

beene rehearsed before. As for example, when the woman hath beene wont in times passed easily to be delivered, and that in her labour she feele but little throng or dolour, or though she haue great paines, yet they remaine not still in the vpper parts, but discend alwayes downe-wardes to the neather parts, or bottome of the belly. And to be short, in all painefull and troublesome labours, these signes betoken and signifie good speed, and lucke in the labour: vnquietnesse, much stirring of the child in the mothers belly, all the throngs & paines tumbling in the forepart of the bottome of the belly, the woman strong and mighty of nature, such as can well and strongly helpe her selfe to the deliuerance of the byrth.

And againe, euill signes be those, when she sweateth cold sweat, and that her pulses beate and labour ouersore, and that she her selfe in the labouring faint and sowne: these be vnluckie and mortall signes.

How a Woman with Child shall vse her selfe, and what remedies be for them that haue hard labour. Chap. III.

TO succour and helpe them that are in such difficult perill of labour, as we haue spoken of before, ye must obserue, keepe, and marke those things that we shall (by the grace of God) shew you in this Chapter following.

First, the woman with child must keepe two dyets, the one a moneth before her labour, the other in the very

How the labour may be made more easie.

very labouring. And aboue all things shee must eschue and forbeare all such occasions which may hinder the byrth, or the vtermost of her power, the which occasions we rehearsed in the Chapter before. But if there be any such thing which cannot be auoyded, forsomuch as it commeth by nature, or by long continuance and custome, in this case yet ye shall vse some such remedies the which may somewhat allwage, mollifie, or make it more easie or tollerable, so that it hinder the birth so much the lesse.

But if it so be, that any infirmity or disease, swelling, or other apostumation chance about the Mother or the priuy part, or about the bellicke or bladder, as the Stone, the strangury, and such like, the which things may cause such straitnesse and coarctation, that vnneath without great and horrible paine the party can be deliuered or discharged: in these cases it behoueth such things to be looked vnto, and cured, before the time of labour commeth, by the aduise of some expert Surgion.

Also, if the woman be ouermuch constipate or bound, most commonly she must vse, the moneth before her labour, such things the which may lenifie, mollifie, dissolue and loose the belly, as apples fryed with suger, taken fasting in the morning, and after that a draught of pure wine alone, or else tempered with the iuyce of sweet and very ripe apples.

Also to take figs in the morning fasting, and at night, looseth well the belly. If these profit not, Cassia Fistula taken three or foure drams one halfe houre before dinner, shall loose the belly without perill.

Againe

Againe, in this case she must refraine from all such things as doe harden, restraine, and constipate, as meats broyled or rosted, and Rice, hard egges, beefe, chestnuts, and all sowre fruits, and such like.

Also if further necessity require, she may receiue a clister, but it must be very gentle and easie, made of a pinte of the broath of a Chicken, or other tender flesh, thereto putting so much course Sugar or hony, as may make it reasonably sweete, and halfe a spoonefull of white salt. Or for the poore woman may be made a clister of a pinte of water, wherein hath beene sod Mallowes, or Holyoke, with hony and salt, as before. She may vse also some other easie and temperate purgation, to mollifie and loose her withall, as Mercury sodden with flesh in pottage, and diuers such other, or else a suppositer tempered with Sope, Larde, or the yolkes of Egges. Things to loose the belly.

And if it chance that (the labour drawing neere) she waxe faint or sickly, then must yee comfort her with good comfortable meate, drinke, wholesome and noble Electuaries, and in this time must shee doe all such things the which can make her apt and sufficient to her labour, and to vse such things the which may lare, open, and mollifie the nature of the passage, so that the byrth may the more freely proceede, and that chiefly in the younger women. The elder women, for because that those parts in them be somewhat dryer, and harder, therefore they must vse hot and moyst things, which haue property to lenifie and souple, and that both in meate and drinke, and also in outward fomentations, bathings, suppositories, and anoynt= ments. Wherewith to comfort the woman in her labour.

Oyntments to supple.

Anointments wherewith ye may supple the priuie place, be these, Hens greace, Duckes greace, Goose greace, also oyle Oliue, Linseede oyle, the oyle of Fenegreeke, or the viscosit of Holioke, and such other: and for drink, let her vse good rype Wine mixed with water. Also there must be a consideration in the dyeting of the woman, that shee may vse such things the which may moysten her, and not make her fat. Contratiwise, let her auoyd such things the which would exicate, dry, constraine, or coarct her, and that all the moneth before her labour. But about ten dayes before the time (if she feele any paine or griefe) let her vse euery day to wash or bath her with warme water, in the which also that she tarry not ouerlong in bathing for weakning of her, and therein let her stand so that the water come aboue the Nauel a little, and also seeth in the water, Mallows, Holyoke, Camomill, Mercury, Maydenhayre, Linesseede, Fenegreke seede, and such other things which haue vertue to mollifie and supple. And if it be so, that for weaknesse of the body she may not indure this bathing in warme water, then with a spunge or other cloth dipped in the foresaid bath, let her sokingly wash her feete, her thighes, and her priuie parts, the which things shall greatly profit her. But in such time beware yee come not in the common hot houses, for they would cause you to be feeble and faint, which were ill in this case.

Bathes to loose and gently to open the body.

And when ye are thus bathed or washed, then shall it be very conuenient for you to anoynt with the foresaid graces and oyles, your back, belly, nauell, sides, and such places as are neere to the priuie parts. Furthermore, it shall be greatly profitable for her, to conuay inward

Anoiotments to supple.

ward into the priuie part these foresaid Oyles or greaces, with a spunge or other thing made for the purpose, she lying vpright, the middest of her body most highest, so that it may the better remaine within her, and that chiefly if the Matrix be dry, or else the party very leane and spare.

It shall be also very profitable for vs to suffume the neather places with Muske, Amber, Gallia, Muscata, which put on embers, yeeld a goodly sauour, by the which, the neather places open themselues, and draw downeward.

Also, as I sayd before, shee must take good heed to her diet, that she take things the which may comfort and strengthen the body, feeding not ouermuch of any thing, and to drinke pleasant and well sauouring wine, or other drinke, also moderately to exercise the body in doing something, stirring, mouing, going, or standing, more then otherwise she was wont to doe: these things further the byrth, and make it the easier. And this is the manner of diet, the which we aduise the woman to keepe the moneth before her labour, or longer. Sweete fumes.

Another diet there is, the which she ought to obserue in the time of labour, when the stormes and throngs beginne to come on, and the humours which yet hitherto haue remayned about the Matrix or Mother collected, now beginne to flow forth: and this manner of diet consisteth in two sorts. First, that such things be procured and had in readinesse, which may cause the byrth or labour to be very easie. Secondly, to withstand, defend, and to put away (so neare as may be) the instant What is to be done when the time of labour is come.

and present dolours. And as touching this point, it shall be very profitable for her, for the space of an houre to sit still, then (rising againe) to goe vp and downe a payre of staires crying and reaching so loud as she can, so to stirre her selfe.

And also it shall be very good for a time, to retayne and keepe in her breath, for because that through that meanes, the Guts and intrailes be thrust together and depressed downeward. And it shall be very good to receiue some Medicine to prouoke the byrth, of the which we will speake more hereafter.

Now when the Woman perceiueth the Matrix or Mother to waxe laxe and loose, and to be dissolued, and that the humours issue foorth in great plenty, then shall it be meete for her to sit downe, leaning backward, in manner vpright: for which purpose, in some regions (as in France and Germanie) the Midwiues haue Stooles for the nonce, which being but low, and not high from the ground, be made so compasse-wise and caue or hollow in the middest, that that may be receiued from vnderneath which is looked for, and the backe of the stoole leaning backward, receiueth the backe of the Woman. The fashion of the which stoole, is set in the beginning of the Byrth figures hereafter.

Of the Midwiues Stoole.

And when the time of labour is come, in the same Stoole ought to be put many cloathes or clouts in the backe of it, the which the Midwife may remoue from one side to another, according as necessity shall require. The Midwife her selfe shall sit before the laboring woman, and shall diligently obserue and weite, how much, and after what meanes the Child stirreth it selfe: also

shall

shall with her hands, first anointed with the oyle of Almonds or the oyle of those white Lillies, rule and direct every thing as shall seeme best.

Also the Midwife must instruct and comfort the party, not onely refreshing her with good meate and drinke, but also with sweet words, giuing her hope of a good speedie deliuerance, encouraging and customaking her to patience and tolerance, bidding her to hold in her breath so much as she may, also stroking gently with her hands her belly about the Nauell, for that helpeth to depresse the birth downeward. The Midwife must giue comfortable words to the party trauailing.

But if the woman be any thing grosse, fat, or fleshy, it shall be best for her to lye groueling, for by that means the Matrix is thrust and depressed downeward, anorning also the priuie parts with the oyle of white Lillies. And if necessity require it, let not the Midwife be afraid, ne ashamed to handle the place, and to relaxe and loose the straights (for so much as shall lye in her) for that shall helpe well to the more expedite and quicke labour.

But this must the Midwife aboue all things take heede of, that she compell not the woman to labour before the birth come forward, and shew it selfe: For before that time, all labour is in vaine, labour as much as yee list. And in this case many times it commeth to passe, that the party hath labored so sore before the time, that when she should labour indeed, her might and strength is spent before in vaine, so that shee is not now able to helpe her selfe, and that is a perillous case.

Furthermore, when the Secundine or second byrth (in the which the byrth is wrapped and contained) doth not appeare, then may ye know that the labour

that hand, wherefore if the same Secundine breake not of his owne kind, it shall be the Midwiues part and office, with her nayles easily and gently to breake and rent it, or if that may not conueniently be done, then raise vp betweene your fingers a peece of it, and cut it off with a paire of sheares, or sharpe knife, but so, that ye hurt not the byrth with the cut. This done, by and by ensueth the fluxe and flow of humors, of the which I spake before, and then next followeth immediately the byrth.

But if it so chance, that the Secundine should be cut by the Midwife, and all the watery part issued and spent before due time and necessity should require it, so that the priuie passage be left excicate and dry, the birth not yet appearing, by this meanes the labour should be hindred and letted. In this case, yee shall anoynt and mollifie that priuie passage with the Oyle of white Lillies, or some of the greases spoken of before, first warmed, and so conueyed into the priuie parts, the which things will cause the way to be slippery, supple, and easie for the birth to passe, But chefely in these difficulties should profit the White of an Egge, together with the yolke powred into the same place, which should cause it to be most slippery and sliding, and supply the roome of the naturall humidities spent before.

The head proceeding first.

And if it be so, that the byrth be of a great growth and the head sticke in the comming forth, then must the Midwife helpe all that shee may, with her hand first anoynted with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if shee beare two children at once. And all this is spoken

spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordinarely, as yee may see in the first of the figures following.

2. But when the byrth commeth not naturally, then must the Midwife doe all her diligence and paine (if it may be possible) to turne the byrth tenderly with her anoynted hands, so that it may be reduced againe to a naturall byrth. As for example: Sometime it chanceth the child to come the legs and both armes and hands downeward, close to the sides, first forth, as appeareth in the second of the birth figures. In this case the Midwife must doe all her paine with tender handling and anointing to receiue forth the child, the legs being still close together, and the hands likewise remaining, as appeareth in the sayd second figure. The second figure. The legs and both hands downe proceeding first.

Howbeit, it were farre better (if it may be done by any possible wayes or meanes) that the Midwife should turne these legs comming first forth, vpwards againe by the bellyward, so that the head might descend downward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

3. Againe sometime the byrth commeth forth with both legs and feete first, the hands being lifted vp aboue the head of the child, (and this is the perillous manner of byrth that is) as appeareth in the third of the byrth figures. And here must the Midwife do what she may to turne the birth (if it be possible) to the first figure, and if it will not be, then reduce the hands of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they The third figure.

come forth and bind them with some fayre linnen cloth, and so tenderly and very softly loose out the byrth till all be come forth, and this is a very ieopardous labour.

4. Also sometime the byrth commeth forth with one foote onely, the other being lift vpward, as appeareth in the fourth figure. And in this case it behoueth the labouring woman to lay her byright vpon her backe holding vp her thighes and belly, so that her head be the lowest part of her body, then let the Midwife with her hand returne it againe the foote that commeth out first in as tender maner as may be, and warne the woman that laboureth to stir and moue her selfe, so that by the mooning and stirring, the birth may be turned the head downward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, and to doe as yee did in the first figure. But if it be so that notwithstanding the mothers stirring and mooning, the byrth do not turne, then must the Midwife with her hand softly fetch out the other leg which remained behind, euermore taking heed of this, that by handling of the child she do not remoone, ne set out of their place the two hands hanging downeward toward the feete.

The fourth figure.

The fift figure.

5. Likewise, sometime it commeth to passe, that the side of the child commeth forward, as appeareth in the fift signe, & then must the Midwife doe so, that it may be returned to his naturall fashion, and so to come forth.

The sixt figure.

6. Also sometime the Child commeth foorth the feete forward the legs being abroad, as in the sixt figure, and then must the Midwife see that the feete and legs may be ioyned together, and so come forth euermore regarding the hands, as I warned you before.

The seuenth figure.

7. If it come with one of the knees or both forward,

ward, as in the seuenth figure, then must the Midwife put vp the birth, till such time as the legs and feete come right forth, and then doe as afore.

8. When the child commeth headlong, one of the hands comming out and appearing before, as in the eight figure, then let the byrth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the byrth againe, so that the hand may be setled in his place, and the byrth to come forth ordinarily and naturally, as in the first figure. But if by this meanes the hand come not to his conuenient place, then let the woman lye vpright with her thighes and belly vpwards, and her head downwards, so that by that meanes it may be brought to passe, and then bring her to her seate againe. The eight figure.

9. But if it proceed with both hands forward, then must ye likewise doe as before, by the shoulders thrusting it back againe, vntill such time as the hands lye close to the sides, & so come forth, as appeares in the ninth figure. The ninth figure.

10. But when it commeth arsward, as in the tenth figure may be seene, then must the Midwife with her hands returne it againe, vntill that time that the birth be turned the legges and feete forward: either els, if it may be so, it were best that the head might come forward, and so naturally to proceed. The tenth figure.

11. But when the birth commeth forth with both the hands and both feete at once, as in the eleuenth figure, then must the Midwife tenderly take the child by the head, and returne the legs vpward, & so receiue it forth. The eleuenth figure.

12. And if so be that it appeare & come forth first with the shoulders, as in the twelfe figure, then must yee faire and softly thrust it backe againe by the shoulders, The twelfth figure.

till

till such time as the head come forward.

The thirteenth figure. 13. And when it commeth breestward, as in the thirteenth figure the legs and hands biding behind, then let the midwife take it by the feete, or by the head, which that shalbe most apt and commodious to come forward, returning the rest byward, and so to receiue it forth: but if it may be headlong, that shall be best.

The fourteenth figure. 14. Now sometime it chanceth the woman to haue two at a burthen, and that both proceed together headlong, as in the fourteenth figure, and then must the midwife receiue the one after the other, but so, that shee let not slip the one, whilest she take the first.

The fifteenth figure. 15. If both come forth at once with their feete forward, then must the Midwife be very diligent to receiue first the one and then the other, as it hath beene shewed before.

The sixteenth figure. 16. When the one commeth headlong, the other feetewise, then must the Midwife help the birth that is most neerest the issue, and it that commeth footelong (if shee can) to returne it vpon the head, as is spoken of before, taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

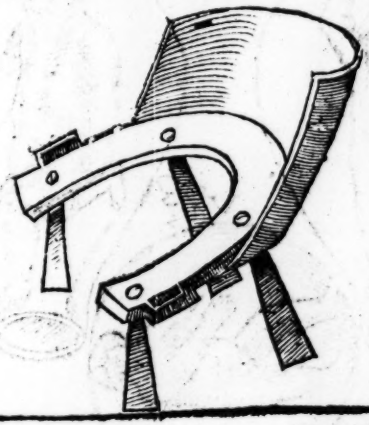
And to be short, let the Midwife oftentimes anoint and mollifie the way and passage with some of the aforesaid oyntments, to make the woman labour so much the easier, and haue the lesse trauaile and paine. And if there chance to be any apostume or disease about those places in the time, by such anoynting to allay and swage the paine, so that for that time it may be the lesse griefe to the partie, as I spake before also. And for them that be in this case, it shall be best to lye groueling, as I said of the grosse, fat, and fleshie women.

TH

THE BIRTH FYGVRES

THE WOMANS STOOLE

THE



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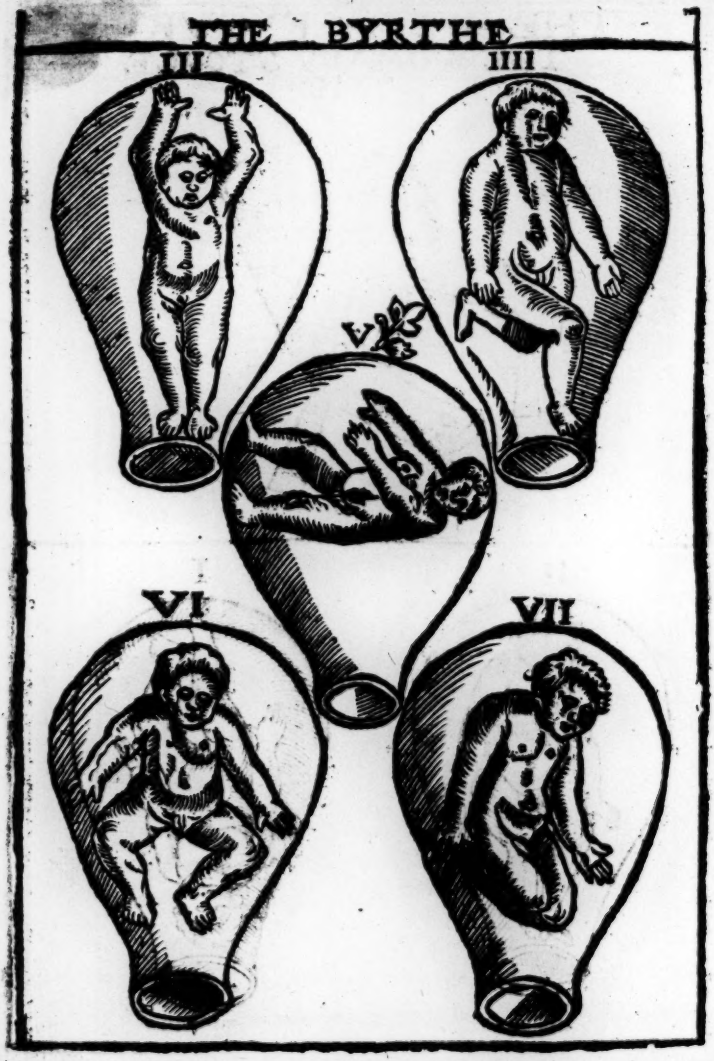
THE BYRTHE



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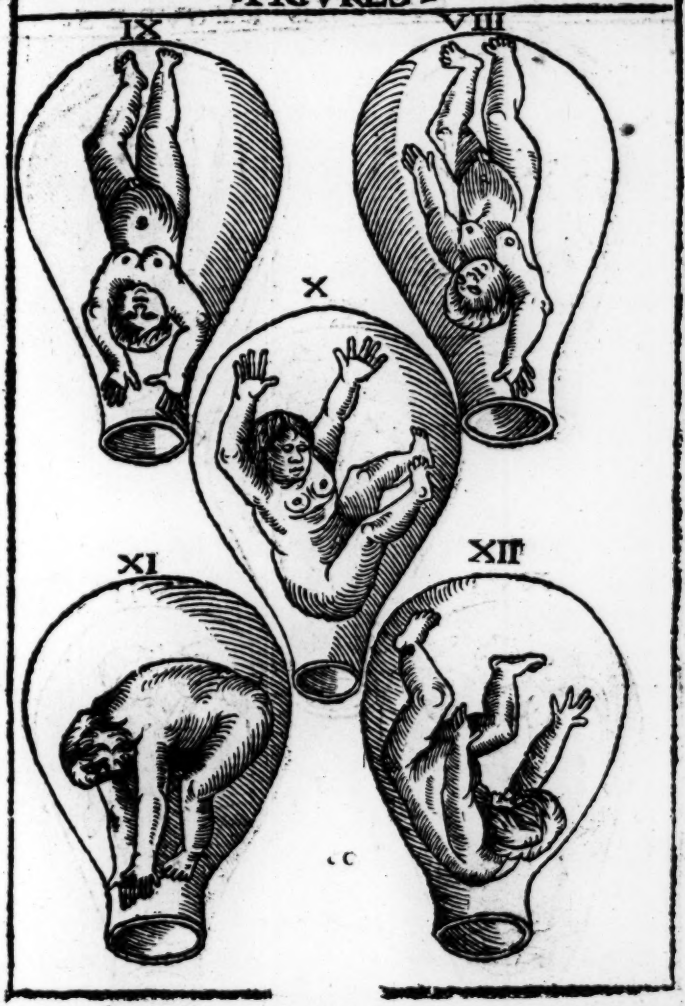

THE BYRTHE FYGVRES

XIII

XIIII

XV

XVI

XVII

Remedies and Medicines, by the which the labour may be made more tollerable, easie and without great paine. Chap. V.

THe things which helpe the byrth and make it more easie, are these. First, the woman that laboureth must eyther sit grouelling, or else byright, leaning backeward, according as it shall seeme commodious and necessary to the party, or as she is accustomed. And in winter or cold weather, the chamber wherein shee laboureth must be warmed: and in Summer or hot weather let in the ayre to refresh her withall, least betweene extreame heate and labour the woman faint and sowne. And furthermore, shee must be prouoked to sneezing, and that either with the powder of Eleborus, or else of Pepper. Also, the sides of the woman must be stroken downeward with the hands, which helpeth greatly and furthereth. And let the Widwife alway be very diligent, prouiding and seeing what shall be necessary for the woman, anointing the priuities with oyle, or other such greace as I spake of before, in this fashion.

Meanes to help and prouoke the byrth

Take the oyle of white Lillies, or Ducks greace, and with that temper two graines weight of Saffron, and one graine of Muske, and therewith anoynt the secret parts. If this profit nothing, then vse this fumigation.

A good mollifying oyatment

Take

Take Myrrhe, Galbanum, Caſtorium, let theſe be beaten, and make like Pilles of them, tempered together with Bulls Gall: then take a dram of theſe Pilles, and put it on hot coales, and let the woman receiue the fume and ſauour of it vnderneath.

Another perfume: Take yellow Brimſtone, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all theſe together, making of them pilles, and with theſe alſo yee may make fume, to be receiued vnderneath.

Item, the fume of Culuer-dung, or Hawkes-dung, by putting to it of Oppoponacum, is ſoueraigne for the ſame. All theſe fumes open the pores beneath, and cauſeth nature to be the freer in the deliuerance.

Alſo, it is very good to dip Wooll in the juyce of Rue, and the ſame to conuey into the ſecrets. Alſo the powder of Ariſtolochia Rotunda, or the roote called Bothor Martis, Ciclaminus, or Malum Terre, or the ſeede of Staniſagre, any of theſe wrapped in Wooll and conueyed inward, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, and wrap them together in wooll, & miniſter them inward, for that will bring forth and prouoke the byrth, whether it be aliue or dead. Alſo the rinde & barke called Caſſia lignea beaten to powder, and tempered with Wine, and drunken, prouoketh well the byrth.

Item, Aſa fetida, of the bigneſſe and weight of a Peaſe, beaten together with Caſtorium, of the weight of a dram, mingled together and tempered with Wine mixed with water, and ſo drunke, is very good to prouoke the byrth. Alſo Canell drunke with Wine in very good.

Item, take a ſcruple of Roſes, with the water of the ſeed of

of Fenegréke, Cicercula, Mayden-haire, all beaten together and ſodden, & the oyle of blew Floure de luce, a ſmall quantitie tempered therewithall, and then giue it to the woman that laboureth and it ſhall prouoke the byrth greatly. And Caſſia lignea, and Aſa fetida drunk with Wine, be very good for the ſame.

Alſo, Holyoke ſodden in conduit water and drunken, is ſoueraigne for the ſame purpoſe, and it is very good for her to waſh her in the water in the which this Holioke is decoct and ſodden.

Item, certaine pilles the which make the labour eaſie and without paine.

Take Canell, Cinamome, and Sauine, of each a dram, of Caſſia lignea a dram and a halfe, of Myrrhe, Ariſtolochia Rotunda, & Caſtus amarus, of each a dram, of Storax liquida halfe a dram, and of Oppium the weight of xij. graines, beate theſe altogether, and forme them into pilles, and giue vnto the woman two drams of theſe pills, with two ounces of good old Wine.

Item, Saffron and Siler montanum, prouoketh the birth of any liuing thing, if it be drunken: howbeit to a woman giue neuer paſſing a dram at once of Saffron, for greater quantity ſhould greatly hurt.

Item, take fiue drams of Sauin, of Rue or hearbe Grace one dram and a halfe, of Iuniper berries two drammes, of Aſa fetida, Amoniacum, Madder, of each two drammes: of theſe make pilles, giuen to the woman in labour, with water in which is ſodden Sauine and Peniriall, or elſe with the broth of Cicercula, and the juyce of Rue, ſhall helpe very greatly.

Item, Take two drams of Sauin, of Aſa fetida, Amoniacum, and Madder, of each halfe a dramme, theſe temper to-

gether in pilles, and giue her with Wine one dramme of the same.

Item, take of Aristolochia longa, Pepper, and Myrrhe, of each like much, confect them together with Wine, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines. These pills be of such efficacy & strength, that it alleuiateth and vnpaineth the byrth, it deliuereth the Matrix or Mother from all manner of birth, be it aliue or dead.

Item, take of white Bedellium, Myrrhe, and Sauin, of each like much, temper these with Cassia lignea, and Honey, and make pilles of them to the bigneſſe of Peason, and of these pilles giue at each time fiue to the labouring woman, which be of the same might and strength, that the other pilles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: these, for this purpose, excell and passe all other, they be of such vertue and strength in operation.

A Plaister to prouoke the Birth.

Take wilde Goward, and seeth it in water, in the same water temper Mirrhe, the juyce of Rue, and Barley meale, so much as shall be sufficient, stampe these things together, and make it Plaister-wise, then lay it to the womans belly betweene the Nauell and the nether part: This Plaister shall helpe maruellously.

And although many other things there be which haue vertue and power to prouoke the byrth, and to helpe it, yet leauing all such things for breuity and shortneſſe

nesse, we haue set here onely a certaine, whose efficacy and power is sufficient to this present purpose.

How the secundine or second byrth shall be forced to issue forth, if it come not freely of its owne kinde. Chap. V.

HEre also sometime it commeth to passe, that the Secundine, which is woont to come together with the byrth, remaines and tarryes behind, and followes not, and that for diuers causes. One is, because peraduenture the woman hath beene so sore weakened and feebilshed with trauaile, dolour, and paine of that first birth, that shee hath no strength remaining to helpe her selfe to the expelling of the second birth. Another may be, that it be entangled, tyed, or let within the Matrix (which chanceth many times) or that it be destitute of humors, so that the water be flowne from it sooner then time is, which should make the places more slippery and more easie to passe thorow: Or else, that the places ouerwearied with long and sore labour, for paine, contract or gather together, and enclose themselues againe, so that the places be swolne for anguish and paine, and so hinder the comming forth of the second birth.

But to be short, of whatsoeuer it be thus stopped, the Midwife in any wise must finde such meanes, that it may be vnlooled and expulsed: For otherwise great inconuenience should chance to the party, and specially suffocation and choking of the Matrix; which also must so much the more be taken heede to, for because

the second byrth retained and kept within, will soone putrifie and rot, whereof will ensue ill, noysome, and pestiferous vapours, ascending to the heart, the braines, and the midriffe, through the which meanes the woman shall be short winded, faint hearted, often sounding, and lying without any manner of mooving or stirring in the pulses, yea, and many times is plainly suffocated, strangled, and dead of it. Wherefore that none of these things happen, with all diligence and paine it must be prouided, that the Secundine be expelled.

Retention of flowers for weakenesse.

If retention of it come by weakenesse of the labourer, through long trauaile, then must shee be comforted and strengthened with good comfortable meates and drinkes, which may enheart her, as broth made of the yolke of Egges, or with good old wine, and good fat and tidie flesh, or Birds, Hennes flesh, Capons, Partridge, Pidgions, and such like.

And if retention of this Secundine come, because the place is contract together againe, either else that the Matrix is swollen for long paine, then must be vsed such things to prouoke it out, the which doe make the way slipper, supple, and easie for it to proceed, with the oyles of ointments spoken of before, as oyle of white Lillies, of Marjorum, and of blew Lillies.

Item, The Berries of Iuniper, or Galbanum, beaten to powder, and drunke with luke warmed Wine, will cause the same to issue out.

Item, Sothernwood, or else Peneriall sodden in Wine, and the decoction drunken, is of the same vertue.

Item, to suffume the secrets with the perfumes written of before, is good for this purpose, and the vapour

pour of the water in which Mallowes, Holyoke, and Berefoote be ſodden, receiued beneath, is like good.

Alſo, to waſh that part in water in which is ſodden Branne, or to hold a little bagge full of ſodden Branne to the place, and therewithall to ſoake the place, is very profitable.

But if the retention of the Secundine come, by reaſon that it is intangled or faſtened in ſome place of the Matrix, ſo that it will not reſolue ne looſe: Then make a fume vnderneath of Brimſtone, Iuy leaues, and Creſſes, or elſe of Creſſes and Figges. Alſo, of all odoriferous and ſweet ſmelling things; as Amber, Muske, Frankencenſe, Gallia Muſcata, and confection: **Neare the which ſauours and perfumes put on the embers, muſt be ſo cloſely receiued vnderneath, that no part of the ſmell doe aſcend to the noſe of the woman: For to the noſe ſhould the ſauour of nothing come, but onely of ſuch things the which ſtinke, or haue abhominable ſmell:** As Aſa fetida, Caſtorium, Mans hayre or Womans hayre burnt, Peacockes Feathers burnt. **Item, in this caſe it ſhall be very good to make a perfume vnderneath,** Of the hoofe of an Aſſe, **which things although they be of ill ſauour, yet they be of ſuch nature and offeate, that they occaſionate not onely the Secundine, but alſo dead byrths to proceed and come foorth out of the Matrix. And in this caſe alſo, let the woman hold her breath inward ſo much as ſhe can, for that ſhall driue downeward ſuch things as be in the body to be expelled.**

Item, let her be prouoked to ſneeze with the powder of Eleborus or Pepper, **put in the noſe, holding her mouth and noſe ſo cloſe as may be.**

Also the oyntment which is called Vnguentum Basilicum, conueyed into the Matrix, is very good, for it mollifieth the place, and draweth out the Secundine perforce, the which so done, as it is expelled, infuse the oyle of Roses into the same Matrix. Item, Rose water tempered with a quantitie of the powder of Holyoke and drunke, is good to expell the Secundine.

And if it be so, that any part of the Secundine do appeare, let the Midwife receiue it tenderly, loosing it out softly, least it breake: and if yee doubt that it will breake, then let the Midwife tye that part of the which she hath handfast, to the womans legge or foote, not very straight, least it breake, neither very lare, lest it slip in againe, and then cause her to sneeze. Now if the Secundine tarrie or sticke, so that it come not quickly forward, then loose it a little and a little very tenderly, wagging it from one side to another, till such time as it be gotten out, but euer beware of violent and hastie mouing of it, lest with the second birth yee remoue the Matrix also.

And if in this meane while the woman faint or sowne by reason of great paine ensuing of the taking away of the Secundine, then must yee minister such things to her the which comfort the head & the heart, as be electuaries which are confect with Muske, Amber; and the confection of precious Stones, as Diamargariton, and such other. Also such things the which comfort the stomack, as Diagalanga, Diacinamomum, and such like, which are alwayes in a readinesse at the Apothecaries, & which also she shall receiue with wine.

Item, to remoue the Secundine, and to expell it, Take Rue, Horehound, Sothernwood, and Motherwort, of each

each like quantitie, and then take ſo much of the oyle of Lyllyes, as may be ſufficient to ſteepe, moyſten and ſoake the aforeſaid Hearbes, put all this together in a Glaſen pot, couered with ſuch a couer that it haue a little hole or vent aboue in the top of it, and ſet this pot ouer a fire of coales, ſo that it boyle a little while, then take it from the fire, and ſet it vnder the ſtoole, where the woman ſitteth, made for the nonce, hauing a pipe made for the purpoſe, of the which the one end yee ſhall put into the vent or hole of the couer of the pot, and the other end muſt the patrie receiue into her body, and ſo ſet cloſed round about with clothes, that no vapour or ayre goe forth of the pot, hauing a few coales vnder it, keepe it hot; and thus ſit the ſpace of an houre or two, till ſuch time as the ſecundine moue or begin to proceed of its one kind.

And if it be ſo that ye profit not theſe wayes, yet then lay this plaiſter on the belly, betweene the Nauell and the ſecrets, of the which we ſhall ſpeake hereafter, the which is of ſuch operation and efficacie, that it expelleth dead birthes. If for all this the Secundine come not forward, then leaue it, and vſe no more medicines, ne remedies to that purpoſe, but let it alone, for within few dayes it will putrifie and corrupt, and diſſolue into a watery ſubſtance, thicke, like wine or other ſer mixed with water and ſo iſſue forth. Howbeit, in the meane while it will put the woman to great paine in the head, in the heart, and in the ſtomache, as we touched before.

How that many things chance to the women after their labour, and how to auoyd, defend, or to remedy the same. Chap. VI.

IT is also to be vnderstood, that many times after the deliuerance, happeneth to women either the feuer, or ague, or swelling, or inflation of the body, either tumbling in the belly, or else commotion or setling out of order of the Mother or Matrix. Cause of the which things is sometimes lacke of due and sufficient purgation and clensing of the flowres after the birth, or else contrary-wise, ouermuch flowing of the same, which sore doth weaken the woman: also the great labour and stirring of the Matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there must be ministred such things the which may prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washing of the feete, or by fumes, or odour, emplaistration, or by decoction of herbes seruing to that purpose, or else by ointments, and such other things, according as the person or the perill doth require: of the which things few or no women be ignorant. And ye must take diligent heede that she be exactly and vtterly purged. To this be agreeable all such simples the which prouoke vrine, and open the veynes, making free way for the blood to passe, and send the humours & matter downeward, as Motherwort, Asarum, Sauine, Peneriall, Parseley, Charuill, Annis seede, Fennell seede, Iuniper berries, Rue, Bay berries, Germander, Valerian, Tyme,

Tyme, Cinamome, Spikenard, and such other. All these things as they doe prouoke and cause vrine, so doe they also prouoke and cause the flowres to depart. Howbeit as neere as yee can, vse none of these things without the counsell of an expert Phylitian, lest whilst ye helpe one place ye hurt another: also to sneeze, helpeth much to this matter, and to hold in the breath, enclosing the nose and mouth. Also, a Fumigation made of the eyes of salt Fishes, or of the hoofe of a Horse, put vnderneath, prouoketh the flowres. If yee profit not by this meanes, then, being able to beare it, let her bleed in the veyne called Saphena, vnder the ancles of the feete, for this prouoketh flowres chiefely of all other things.

For the Ague in women with child.

Likewise doe if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres and in the feuer let her vse to drinke, water in the which is decoct Barly beaten, or Cicer and Barly together, or water in which is sodden Timarindi, or whey of Milke, and let her eate a cullis made of a Cocke, and sweete Pomegranates, for these things doe prouoke the flowres, and mittigateth the immoderate heate, refreshing greatly the body, looking and opening such things the which before were constrict and clustered together.

If the body after labour doe swell and inflate, then let her drinke water, in which is sodden Cicer, and Cummin, beaten together.

Item, good old wine with the electuarie called, Diaciminum, or of the Trochiskes Alkechengi, otherwise called Halicacabus.

Also, in this case a clister made of such things the which doe

do banquish and expell ventolities and windines, as Annis seede, Fennell seede, Rue the hearbe and the seede, Bayberries, Commin, &c. Also a pessary or suppositer made for that part, of Aristolochia rotunda, Squinatum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guts, and paine of the Matrix, and other secret parts thereabout, then let her vse the vapour and fume of such things the which haue vertue to mittigate, swage & allay the paine, as Mallowes, Holioke, Fenegreke, Commin, Camomil, and Sauin. Of these also make emplaisters and bagges, the which may be applyed to the pained places.

Also to anoynt the places with Oleum Sesaminum (if it were to be had) or with the oyle of sweet Almonds. And if no great heate doe abound in the woman, shee may drinke Treacle, or Trifera magna, with Wine in which is decoct Motherwort, or Mugwort.

Also against paine in the priuie parts, take Peneriall, Policaria, six leaues of a Bay tree, seeth them together, and receiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Southernwood, beate them together, and temper them with the oyle of Peneriall. and put altogether in a pot, and set it ouer the fire awhile, til it be somewhat sodden together, and then take it off againe, and put it into a little round linnen bagge made for the purpose, the which with these hearbes in it, yee shall conuay into the secrets.

Item, take Camomill and Lyne, of each like much foure handfuls, bray them together, and seeth them with White Wine, and then put it in a round bag of linnen, as before was done, and conuey it into the womans priuie parts.

Item,

Item, let her drinke for the same purpose, two graines of Muske with Wine.

Item, take white Onions, and couer them vnder the hot ashes, the which when they be well roasted, beate them together with fresh butter vnsalted, and make it in manner of a plaister, and then put it in a linnen bag, and conuey it into the places, as before: in the meane while perfuming the priuy parts with white Frankencense and Storax.

If it be so, that the woman be vexed about the backe and loynes after her labour, take Camomill and Mugwort, of each two handfuls, of Wormwood, Sothernwood, of each one handfull, of Motherwort three handfulls, of Cinamome and Nutmegges beaten small, halfe an ounce, decoct of all these things together, and in the water of this decoction, being warme, dippe a spunge, or other linnen clothes, fomenting, soaking, and streeking the backe with the same, and so doe oftentimes, or else put all these foresaid hearbes together sodden in a bag, and lay it plaister wise to the backe.

If this profit not, take oyle Nardine, oyle of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges, beaten to small powder; with this anoynt the backe.

Item, take oyle of Annis, oyle of Camomill, of each an ounce, Oyle of white Lillies two ounces, of Waxe two drams, dissolue all these together ouer the fire, and therewith anoynt the backe.

But if after the labour the flowers issue more vehemently, and in greater aboundance then they should, to the great effeebling of the woman, and inducing of much languor and painfulnesse, then first shall yee note

note whereupon it commeth for the cause knowne, the disease may the more readily be recured: and causes of it be diuers, but most especiall those that follow, that is to say. Of much aboundant superfluous blood contayned in the whole body, or of much commixion of the cholericke humor and blood together, by the which the blood is inflred and chafed, and so distendeth, openeth, and setteth abroad the veynes which descend to the Matrix.

Also, the blood being very thinne and watrish, for so it penetrateth, thrilleth, and issueth forth the sooner. Also, the veynes be very large, and receiue much blood for in that case they send forth the more againe. And if the matrix be vnmighty and weakened, the veynes likewise are weake and large, so that they cannot retaine nor withhold the blood.

And if the body of the woman, or the outward parts be very dense, close, and compact together, so that the outward pores be contract and shut, in such wise, that no vapours or sweate can issue out at them, then this shall cause the ill humors (which otherwise would passe through the pores in sweate) to remaine within the body, and there to engender and increase great flure and aboundance of matter, which proceedeth with the flowres, and augmenteth the quantitie of them.

Also if the veynes of the Matrix, be (by some chance) open and flow forth, as if the Matrix be perished or otherwise viciate: or if it chance, that the woman haue had a fall, or hath bin thrust or beaten, by all and any of this meanes may come this inordinate flure of flowres.

Good counsell to the woman.

Now seeing then, that it chanceth by so manifold occasions and causes, it shall be meete, that women in this case

caſe be nothing aſhamed ne abaſhed to diſcloſe their minde vnto expert Phyſitians, ſhewing them euery thing in it, as they know whereupon it ſhould come, ſo that the Phyſitian vnderſtanding the womans mind, may the ſooner by this learning and experience conſider the true cauſe of it, and the very remedy to amend it. And many things there be which ceaſe and reſtraine this ouermuch flowing of flowers, both Electuaries, Confections, Trochiſkes, Powders, Cliſters, Odours, Suffumigations, Baths, Plaiſters, and Ointments, of which for the loue of women I will here ſet forth the moſt principall and beſt.

Firſt then, to ſtint and reſtraine the outragious fluxe of flowers, it ſhall be very good to bind the arme very ſtraight and ſtrongly, and not the feet or hands, as ſome vnwiſe men doe teach, and then to ſet a ventoſe boxe or cupping glaſſe with fire (which is called boxing) vnder the breaſts, without any ſcarification, laying alſo linnen clothes dipped in vineger on the belly betweene the Nauell and the ſecrets, conueying alſo into the places ſuch things which haue vertue to reſtraine bloud, as the flower and rinde of Pomegranats, Amber, Terra Sigillata, Bole Armoniack, Sanguis Draconis Hematites, the Red Roſe, white Frankencenſe, and Galles; all theſe things, or as many of them as yee can conueniently get, beate them to powder in like portion, and temper them with red Wine, making of it a Plaiſter, the which ſo tempered, put into a little round bagge, the quantity of a mans thumbe, the which ſhee ſhall put into the priuie parts.

Item, *another plaiſter to be miniſtred likewiſe.*

Take of the bloud-Stone called Hematites, Bole Armoniack, of each halfe an ounce, Sanguis Draconis, Licium, of each

each two drams, Karabe, otherwiſe named Amber, the cups of Acornes, Cipres-tree-nuttes, flowers of Pomegranates, of each one dram, of the ſcales of Iron one dram and a halfe, Turpentine and Pitch like quantity, or ſo much as ſhall be ſufficient to make a ſoft and ſomewhat liquid plaiſter, beate and bray all theſe together, tempering it to a plaiſter, and then doe with it, as yee did with the other before.

An Oyntment for the ſame purpoſe.

Take oyle Martine, the oyle of Roſes, of each foure ounces, Karabe, the ſcraping of Iuory, the ſcraping of a Goats horne, red Corall, Terra Sigillata, white Frankencenſe, of each (being well and finely beaten) two drams, of white Waxe two ounces: all theſe tempered together, make them in an oyntment, and therewith anoynt the wombe and the ſecrets.

A Bath concerning the ſame.

Take Wormewood, Plantaine the more and the leſſe, the tops of Vines, freſh branches of wilde Mulberies, or of the Bramble, vnripe Damſons, Sloes or Bullaſſe, wilde Peares, Medlars, or Miſpilles, of each two handfuls, and red Roſe leaues two handfuls, of Daiſies, of all ſortes of Thiſtles, of each two handfuls, of Cinckefoyle the leaues and rootes, Tormentill the rootes, Columbine, of each one handfull: Alſo of Acorne cups, a ſawcer full, of Galles, of Acornes pilled, of Burſa paſtoris, of each two handfuls, beat all theſe to powder, cutting and bruiſing that that will not be beaten to powder, and ſeeth them together in rayne water, or elſe in water in the which ten or twelue burnt Flintſtones haue beene quenched. This done, let the woman bath her ſelfe in this water vp to the Nauel, & when ſhee commeth forth of the bath, giue her to drinke two drammes

drammes of Electuarium Athanasie, or Miclite, with Plantane water, or if she be sore thirsty, with red Wine.

And likewise yee may giue to her of these Electuaries that follow. Take good old rose Sugar two ounces, of red Corall, burnt Iuory, Bole Armoniacke, of each two drams, of Hematites three drams, beate all these things together, tempering it with Rose Sugar, and let her receiue of it in the Morning and Euening, at each time one dramme, with sixe spoonefuls of Plantaine water, or else the water of Bursa Pastoris.

Item, Take of the stone Hematites, and rub it on a Barbers Whetstone, called a Hone, till the Hone seeme redde, then wash it againe from the Hone with Plantane water, and so doe oftentimes, vntill you haue a good quantity of it, and euery Morning let the woman drinke three, foure, or fiue spoonefuls of the same water.

Furthermore, there be at the Apothecaries, Trochisches which helpe greatly in this case, as the Trochiskes of Karabe, or Amber, and the Trochiskes of Bole Armoniacke, which must be ministred a dramme, or moe of eyther of them, with foure or fiue spoonefuls of Plantaine water.

Who that requireth further in this matter, let them aske counsell of the Physitians.

Now if it be so, that there be ingendred any Apostume, or other disease in the priuie places, after her labour, then must the Apostumes and diseases be cleansed, purged and healed, the paine and ache of it mitigated and swaged with the iuyce of the berries or leaues of Nightshade, **and the iuyce of** Plantaine, **also the** oyle of Roses, **so that all those things be tempered together, and the places anoynted therewith.**

Item,

Item, otherwise, Take the white of an Egge, womans milke, the juyce of Purslane, and temper all these together, and conuey it to the diseased place.

These medicines doe refrigerate and coole the behement heate wont to be in Apostumes. As for the rest, how to open, dry, and cleanse such Apostumations, yee must consult with some Physitian or expert Surgion.

Many times also it chanceth that the fundament gut commeth foorth both in man and woman, and especially in woman in this businesse, by reason of theyr great labour and striuing with themselues: wherefore in this case it is the Midwiues part, with her hand warmed and wet in white wine, to reduce it backe into his place againe, the which if she cannot by this meanes, because peraduenture it be swollen, then let her dissolue Butter into white wine warmed, and therein dippe Wooll, with the which wrappe the same gut a while, so doing oftentimes, till it be swaged, that it may be returned in againe. And yee may vse (in stead of white wine) luke warme milke.

And when it is thus returned and reduced into his place: take Waxe, and melt it together with Masticke, or white Frankencense, then spread it vpon linnen, plaisterwise, and lay it ouer the place where it came forth, binding it to with a linnen cloth or roller, for falling off. And let this be done thus, so often as she goeth to the stoole, after that she hath done, vntill such time as that it be so setled within that it come no more out.

And if you will not occupy Ware, then dippe Wooll in the oyle of Masticke, or of Spyke Nardy, and lay it vnto the place ouer the Fundament, binding it fast vpon the place,

place, as before.

Item, another way, waſh and ſoake the gut with water, in which is decoct and ſodden ſuch things which exicate, dry, and conſtrain or combind: as Galles, Cipres nuts, flowers of Pomegranates, Amber, Maſticke, Frankencenſe, Sanguis Draconis: **and when it is well waſhed and ſoaked with this water**, then take the powder of an Harts horne burnt, and ſtrew it round about the gut, and ſo reſtore it againe into his place.

Againe, ſometime it commeth to paſſe, that after the womans labour, the Matrix is removed out of his place, and appeareth forth: then let it be waſhed and ſoaked with the water in which be ſodden theſe things following.

Take of Cipres nuts, Spike-nard, Balauſtium, Acorne cuppes, of each an ounce, of Meſpilles and vnripe wilde Peares, and vnripe Apples, Plummes, and Damſons, or Bullaſſe, of each an handfull. And ſuch of thoſe as be to be powdred, beate them to powder, and the reſt diuide and cut them ſmall, then ſeeth them altogether in raine water, or elſe in water in the which ſteele being red hot hath beene oftentimes quenched: and in the ſame water, let the partie bathe her vp to the Nauell, or elſe dip a ſpunge or locke of Wooll in it, and therewith waſh and ſoake the ſame Matrix oftentimes. Then euer with a faire cleane linnen cloath wipe it cleane againe, and ſtrew vpon it the powder following, beaten very ſmall, and ſearſed through ſilke.

Take of Frankencenſe, Karabe, Galles, Balauſtium, Cipres nuttes, Alome, Antimonie, Bole Armoniack, Maſticke, of each like much: beate all theſe to very fine powder, and ſtrew the Matrix with it: then tenderly reduce it into his

place againe, with warme linnen clothes binding it vp.

But if so be that the Matrix be swollen, so that by this meanes it will not be restored to his naturall place again: then dissolue butter in white wine, as yee did before and with the same soke it, vntill such time as it be swaged, and then reduce it.

Remedies for the womans Nauell when it openeth it selfe, for paine in the labour.

Againe, sometime it chanceth that the womans Nauell through labour is dissolued, so that it openeth it selfe: then make a small tent of fine linnen, and anoynt it with this ointment that followeth, and the same put into the Nauell.

Take white Frankencense, and beate it to powder, and then temper it with the white of an egge, so that it be after the manner of liquid honey, with this anoynt the Nauell within and without, anoynting also the tent, the which being put in the hole of the Nauell, bind some cloth ouer it, to keepe it in his place.

Item, many times it chanceth that through the great difficultie and throngs of labour, the priuie part and the fundament become one, by reason of tupture and breaking of the same part in deliuerance of the childe, and that by this meanes, the Matrix descendeth and issueth downe, the which thing chanceth sometimes, by reason that the same place is very narrow, and also tender, and the birth big and of great growth, so that it proceedeth with such violence, that it breaketh the way before it.

When this misbap falleth, first wash and soke the Matrix, and also reduce it to his place againe, **after the manner, as I told you immediately before;** then heale this brack and wound by sowing both sides of it together again with a silken thread, as Chyrurgians do other wounds: **and**

if

if that like ye not, then may ye cure it otherwiſe without ſowing, thus.

Take two little peeces of linnen cloath, each of the length of the Wound, and in breadth two fingers broad, ſpread the little clothes with ſome faſt cleauing plaiſter, the which will cauſe the clouts to ſticke faſt where they ſhall be ſet: then faſten them, the one on the one ſide of the rift, the other on the other ſide, ſo that nothing appeare betweene the peeces of linnen in the midſtdeſt of them, but onely the clift and rift of the wound in the breadth of a ſtraw. Then (this done) ſowe the ſides of the linnen together cloſe, as before I bid you to ſowe the skinne: and when they be thus ſtitched together, lay a little liquid Pitch or Tarre vpon the ſame. And this done, the laps and ſides of the wound vnder the linnen plaiſter will grow together againe, and heale, and then may yee remoue your plaiſters.

Item another way:

Take Camfery dryed, and beate it to powder, alſo a little quantitie of Cinamome beaten to powder, joyne them together, and ſtrew of this powder into the wound, and without fault it ſhall heale.

Of Abortements, or vntimely Byrthes, and the causes of it, and by what remedies it may be defended, holpen, and eased. Chap. VII.

Many causes of vntimely byrthes.

Abortement or vntimely birth is, when the woman is deliuered before due season, and before the fruite be ripe (as in the third, fourth, or fift moneth) before the birth haue life, and sometimes after it hath life it is deliuered before it stir, being by some chance dead in the mothers woombe. Of the which things, there be many and diuers causes.

First, sometimes the mouth of the Matrix is so large and ample, that it cannot conueniently close it selfe together, neither containe the feature or conception. Or else it may be so corrupted and infected with viscous, slimie, flegmaticke, and other waterish humors, that the cauitie or hollownes is thereby made so slippery, that the matter receiued cannot there remaine, but slippeth and falleth forth againe. Also sometimes the Matrix is inflamed and sore, so that for paine it cannot containe the conception.

Item sometimes the Cotilidons, that is, the beynes by the which the conception and feature is tyed and fastened in the Matrix (thorow the which also the feature receiueth nourishment and food, as is declared in the first booke) be stopped with viscous, and ill humours, or else swollen by inflation so that they breake, by the which means the feature, destitute of its wonted nourishment, perisheth and dyeth, and that most commonly in the second or third moneth after conception.

Where-

wherefore Hypocrates sayth: all such women which be impregnate or conceiued, being of a meane state in their body (that is to say, neither too fat or grosse, ne too spare or leane) if it chance any such to aborce in the second or third moneth (no other euident cause appearing) know yee for certaine, that it ensueth for because the Cotilidons be opplet, stopped, and stuffed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dyeth for want of food.

Aborcement by reason of some griefe about the Matrix.

Item, aborcement some time commeth by reason that some of the places about the Matrix be diseased and grieued, as if Intestinum rectum, which is called the Fundament gut, be vlcerate, hauing the Pyles and Hemorroides, or the bisicke or bladder be swollen or incombred with the stone, the strangury, or other euil. In these cases, through the great labour and paine the which the party hath in endeauouring and inforcing her selfe either to stoole, or to make water, be engendred great motions downeward, whereby many times the handfastnesse to the Cotilidons is broken.

Aborcement of Tenasmus.

Also, aborcement may come of a disease called Tenasmus, the which is when one hath ouer great desire and lust to the stoole, and yet can doe nothing, neuertheless the parties greatly do enforce & paine themselues to it: And, as Hypocrates saith, the pregnate woman which hath Tenasmus, for the most part aborceth, that is to say, bringeth forth her child out of time.

Aborcement through the cough.

Item, the cough, if it be greeuous, causeth the same. And as the forenamed excellent Physitian saith, such as are very spare and leane, and brought low, euermore lightly do aborce: for because that all the meate

and food the which they receiue, turneth to foode, nourishment, and restauration of their owne bodies, and so is the conception destitute of foode, wherefore consequently it dieth.

Item, this chance also commeth by ouermuch bleeding at the nose, or otherwhere, or issuing of the flowres immoderately, and so saith Hypocrates, if the woman yeeld flowres after her conception, it cannot be that the feature doe long proone, the which saying must be vnderstood, if they flow vehemently, or that the partie be weake and very spare, or if it be after the third moneth: for it may be well that in the first and second moneth flowres may issue, and yet no danger. For as yet little food and nourishment satisfieth the conception or the smalnesse thereof.

Item, to be let blood may be the cause of abortement, which must be vnderstood in such as haue but little store of blood: but such as haue great copie and plentie of blood, may without any perill (if any vrgent cause require it) be let blood, so that it be after the fourth moneth, and before the seauenth. Howbeit, I would that none should be let blood, except some great and weightie cause did require it.

Item, it may come by taking of some strong purgation before the fourth moneth, and after the seuenth moneth. And if it be so, that any necessitie doe so require that she must needs receiue a purgation, let it be done betweene the fourth and the seauenth moneth after the conception, for then may it be with least perill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall fluxe be it bloody or otherwise, and specially if the woman be

be weake and spare, for by that meanes the conception is greatly weakened and perished. And ouermuch vomitting may be the cause of abortement, for by ouermuch gaping and reaching vpwards, the Cotilidons may be broken, and so the feature perish.

Item, ouermuch famine or hunger, and also sharpe and feruent sickenesse may be the cause thereof, as the pestilence, apostume in the brest, and sudden palsie, the falling sickenesse, &c. Also ouermuch drunkennesse, and excesse feeding and surfetting, by the which, the birth is suffocate and strangled in the belly, and the foode corrupt for lacke of due digestion.

Item, if the birth be sick by any outward or inward cause, or if the secundine, in the which the feature is contained, doe breake before his time, and the humours and water of the same flow and issue forth, causing the place to be slippery, and so the birth to slide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and child.

And therefore ought women with child to eschue much bathing, or going to the hot houses in their teeming, for that may doe hurt three wayes.

First, that it kindleth or enflameth the ayre or breath contained in the body, and so stifleth the child, and sometime the mother too.

Secondly, that it relaxeth, dissolueth, and looseth the Cotilidons, and so maketh the byrth to issue forth.

Thirdly, the outward heate of the bath, encreaseth the inward heate of the body: insomuch, that the byrth not being able to sustaine and abide the heate, naturally proceedeth for refrigeration and cooling: but in the

time, or about the time of labour, thee may vse bathes, as I declared before, for the readier and more expedite deliuerance.

Cause of aborcement by mutation of the weather.

Item, the intemperancie and mutation of the ayre & weather, may be cause of aborcement. For as (Hypocrates wryteth) whensoeuer the winter is hot and moyst, and the spring-tide after, cold and dry, such women in that spring-tide may soone and of a light cause haue aborcement: Or if they aborce not, yet they shall be deliuered with great paine, and the birth shall be very weake and sickly, so that it shall dye straight: or if it dye not by and by, it shall proone but very slenderly. The cause of the which thing is this.

For when that such wintering chanceth, the hot and moyst weather heateth and moysteneth the womans body, and by that the body is opened, vnlooſed, and resolued, no lesse then though she were euery day bathed, and vpon this when the spring time commeth, if it be cold & dry, finding the body is opened, & vnlooſed after such sort, the cold entereth, and pierceth the body the sooner and the more vehemently; and the birth feeling the sodaine colde and change of weather, pineth away and dyeth in the mothers belly, or anon after it is deliuered: or if it be aliue, it liueth not, nor prooueth not, and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, dancing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrow, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes, of the which most commonly may ensue aborcement or vntimely byrth, the which no doubt is

is much more griefe and paine to the woman, then the very naturall labour, for such things as chance to man or woman contrary to Nature, or before nature doth require it, is farre greater griefe, then the same happening and comming in his due season.

Signes whereby yee may fore-see Abortement.

Tokens to foresee abortement.

When the woman shall labour before her time, these signes are wont to goe before. First, her brests which before were whole, sound, and full, shall, begin to waxe lesse, to fall, and to flagge and then euer for the most part abortement followeth. But if it be so, that shee goe with two children at once, if one of the brests swage which before was in good liking, the other remaining sound and safe, then looke of what side the brest is of, and the child of that side is in perill. wherefore Hypocrates writeth; if the right brest flake and flagge, the masculine or Male-byrth is in perill: if the left, the Female-birth, because that for the most part when there be two at once, the one is masculine, the other feminine: the Man lyeth in the right side, the woman in the left most commonly.

Also, another signe of abortement is, when the woman hath great paine and dolours of the Matrix, and that shee begin to waxe redde in the face, and all parts of the body to shake and tremble, as though it were in a feauer, or the palsie in the head. Item, when shee feeleth great ache in the inner part of the eyes toward the braines, the rest of the body taken as it were with a wearinesse, without any outward apparant

cause

cause why: these things portend and signifie abortement to be at hand, specially if at the same time the flowres issue also.

Item, if the womans body doe swell and inflate with a certaine hardnesse or stiffnesse, and that shee feele stitches, and (as it were) ventositie or wind, running from one side of the body to the other, and yet the belly notwithstanding being nothing the more ponderous or waightie, and that the same inflation doe persist and continue any while, the woman taking and eating such things the which haue vertue to discusse and banquish ventositie and windines: this thing I say, doth betoken perill of abortement through ventositie and inflation, and that chiefely about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may be prouided and foreseene the abortement before it come. Now will I shew you the remedies whereby it may be auerted and let.

Remedies whereby to auoide aborcement.

The chiefe remedy to auoyd abortement is, to shun all such things which may be the cause of it, the which I haue competently entreated of already: but if ye feare abortement, because that the mouth of the Matrix is ouer ample and large then must ye vse such things whose operation is to contract, constraine, and bring together, as Baths, Fumigations, Oyntments, Plaisters, Odours, and such like, of the which I haue spoken before, and such things the which expresse and stint the flowres flowing ouermuch after the byrth.

Againe, if ye feare this perill, because the mouth of the Matrix is moyst and slippery, or else because that the Cotilidons be replete and fulfilled with viscous humours,

mours, and with inflations or ventosities: then may yee defend it by vsing of such things whose qualities be to purifie, cleanse, exicate and dry, and to represse ventosities, whereof also we haue made mention here before.

Howbeit, in all this matter, let not to make some expert Physitian of your counsaile, if yee may haue such one, because that many such things come, and not all by one way or meane.

And if yee doubt perill, because that the matrix or other places about be infected, exulcerated, or apostumate, or hauing the stone or strangury, and such other things, then aske and vse the aduise of some well learned medicioner, and he shall shew you how all things shall be recured.

If againe ye feare abortement, because the partie is very weake and low brought, then let her feede on such things the which moysten and nourish well, or fatten the body, as Capons flesh, Kid, Lambe, young Veale, Partridge, and such other.

Againe, if the woman be taken with any sharpe and fell disease, then let her be cured of the same as shortly as can be, with such things the which appertaine to the curing of such disease: or if shee haue sustained any long famine or hunger, then let her be fed with good meates and drinkes moderately taken: and if she haue surfetted by ouermuch eating and drinking (as now adayes most commonly people doe) then let her abstaine for a time, and if it may be conueniently done, let her receiue some easie and gentle medicine, which may alleuiate and lighten her of her surfetting burthen, especially by vomitting: for the which purpose giue her

halfe

halfe a pinte of water luke warme, wherein hath beene ſodden two ſpoonefulls of clarified Honey, and then afterward if it come not of it ſelfe, with her finger or with a feather put into her throat, let her prouoke her ſelfe to vomit.

Now if it be ſo, that the woman abound in blood, then ſhall it be very good a little to let her blood, both for her ſelfe, and alſo for the byrth, which elſe by ouermuch aboundance of it, might happen to be ſuffocated and ſtrangled: of the which thing alſo, I haue ſpoken largely before.

Furthermore, if the woman feare abortement, by reaſon of continuall cough, or ouermuch vomit and parbreaking, or the flux, or of the diſeaſe called Tenaſmus, or of ouermuch iſſuing of blood, whether it be by the noſe, or other parts of the body, aske the aduiſe of a Phyſitian for remedy. If for the fragility, tenderneſſe, & bracke of the Secundine, ſhee feare this abortement, for becauſe that in this caſe the Secundine ſhall not be able to hold and containe the birth: As for this, there is no other medicine to defend it, but onely that the partie take heede that ſhe hurt not herſelfe by ouermuch mouing or ſtirring, as by labouring, dancing, running, ſtanding, faſt going, or carrying of ponderous & waighty things, or lifting of the ſame. And to be ſhort, let her with all warineſſe take heed and be diligent, that ſhee eſchue and abſtaine from all ſuch things the which might cauſe and induce abortement.

Of

Of dead Byrthes and by what signes or tokens it may be knowne, and by what meanes it may also be expelled. Chap. IX.

IT shall be now conuenient for vs to speake of dead byrthes, and how it shall be knowne that they be dead, and how they may be expelled from the mother.

Signes to know whether the childe be dead in the mothers wombe.

Signes then that the birth is dead in the Mothers Wombe, be these.

1. First, if the mothers breastes doe suddenly slake, as I touched before.

2. If it moue it selfe no more, being wont before to stirre.

3. If when the mother turneth her from the one side to the other, shee feele it falling from the one side to the other like a dead weight.

4. If her belly and Nauell begin to waxe cold, which before was wont to be temperately hot.

5. If any stinking and filthy humours flow from the Matrix and chiefely after some fell disease.

6. If the womans eyes were hollow, and that her colour change from white, to swarte and dunne colour, and that her eyes and nose waxe astonied, and haue not their right vse, and her lips waxe wanne.

7. If beneath the Nauell and about the secret parts shee feele great throng and paine, the colour of her face changing into worse and worse, otherwise then it was wont to doe.

8. If she haue appetite to eate such things which be against

against nature, and not wont to be eaten or drunken.

9. If she be in her sleepe vexed with paine and terrible dreames.

10. If she be pained continually with the strangury, or that she inforce her selfe much to the stoole, and with all her power, and yet cannot doe any thing.

11. If her breath begin to stinke, the which thing lightly happeneth two or three dayes after the byrth be dead.

12. If the hands put into very warme water, and then layd on the womans belly, and the child stirre not, is a signe that it is dead.

Of all these signes now, the more that come together of them at one time and in one person, the surer may ye be that the byrth is dead, the which being once dead, all diligence must be had that it may be expelled out of the womans body.

But here must yee see againe whether it may be expelled, the Mothers life saued, or no: for sometime it chanceth, that the Mother dyeth withall, and sometimes the mother doth well and prospereth.

To know whether the Mother be in perill or no.

Whether the Mother shall be in perill withall, or no: by these things shall yee know. If the woman, being in the labour, sowne or feare, as though shee were in a trance: if her remembrance faile her, and shee waxe feeble and scant able to moue or stirre her selfe: if she (being called with a loude voyce) can answer nothing at all, or else very little, & that very softly, as though her voyce began to faile her: if she be inuaded or taken among in the labourring with conuulsion or shrinking together: if she refuse or cannot brooke meat: if her pulses beate very fast, the which signes when ye see in the woman

man labouring, it is an euident token she shall not liue long after her deliuerance, Wherefore commit the cure of her vnto the hands of almighty God: but if none of these signes doe appeare, then haue good hope, for the woman shall doe well, the birth being once departed: Wherefore giue all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the which thing may be done by two wayes, either by medecines expulsiue, or else by certaine instruments made for the nonce.

Two meanes to expell the dead births.

First without instruments, with this fumigation, take either the hoofe or dung of an Asse, and put it on coales, and let the woman receiue the same vnderneath.

Another, Take the skin of an Adder, Myrrhe, Castorium, Brimstone, Galbanum, Oppoponacum, Madder that the Dyers occupy, Pidgeons dung, or Hawkes dung, beate all these to powder, and temper them with Oxegall, and make pilles of it, each the quantity of a filberd nut, and then put one after another on the coales, and receiue the fume thorow a pipe or conduite made for that purpose into the priuities.

Another, Take incense, Oppoponacum, Galbanum, Brimstone of each like much, beate them together, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A potion for the same purpose. Take Asa fetida halfe a dram, of Rue three drams, of Myrrhe two drams, and beate them to powder, and giue to the woman at each time a dram of this powder with white Wine, or with water in the which Sauine is sodden.

Another, Take, Figges, Fenegreke, Organie, and seeth them

them in water, the which giue vnto the woman to drinke, for this drinke will engender lubricitie and slipperinesse in the neather parts, and vse also some of those things which haue vertue to prouoke the birth, whereof we haue intreated before.

Item, certaine pessaries, or suppositaries concerning the same. Take Gumme, Armoniack, Oppoponacum, Heleborus niger, Staphesaker, Aristolochia longa, and Colocinthis without his kernels, beate all these together, tempering them with Oxe gall, & so with the juyce of fresh Rue, then make a pessary of woollen, and anoynt and wet the pessary with the same, conueying it into the secret places.

Item, another. Make a pessary of woollen, of the length and thicknesse of a finger, and dip it in the juyce of Rue in the which is dissolued a quantitie of Scamony, and doe with that pessary as before.

Item, take Aristolochia rotunda, Sauine, Garden Cresses, of each like much, beate them to powder, and temper them with Oxegall, with this anoint a pessary made and ordered as before is spoken of.

Item, if the woman drinke the milke of another woman, it will stirre and expell the birth.

Item, take of the juyce of Dittain, or of the powder of the roote of the same hearbe, two drammes, and giue the same to drinke to the woman with Wine, except shee be in great heate, for then shall yee giue it her with luke warme water, and this shall expell the dead birth without any perill to the Mother.

Item, take Myrrhe foure drammes, of Cinamome, Galbanum, Castorium, of each two drams, of Oppoponacum one dram, all these beaten and tempered together with Oxe gall, make pilles of them, weighing each of them a dram

-drum, & with the fume of thoſe, perfume the nether parts: -, this vapour the dead birth is brought forth, inflation and ſuffocation of bloud is expelled.

Item, take of water Mynt, Sothernwood, Mugwort, of each a handfull, of *Aſphaltum* halfe an ounce, of Madder two ounces and a halfe, of Camomill, Horehound, Fenegreke, of each two ounces, ſeeth all theſe things together in rayne water, in the which let the woman bathe herſelfe: then take of Hennes greace and Duckes greace, of each foure drams, to the which adde foure ounces of the oyle of Dill ſeed, with this oyntment anoynt the Womans head comming out of the bath, then take Date ſtones, and beat them to powder, a dram and a halfe, with a ſcruple of Saffron tempered together with white Wine, the which let her immediately drink after ſhe come forth of the bath.

Item, take *Oppoponacum*, and make thereof a peſſary, the quantity of a finger, conuey it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dram or ſomewhat leſſe, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* being diſſolued, giue it to the woman to drinke.

Item, a plaiſter for the ſame, take *Galbanum* beaten and tempered with the juyce of Motherwort, and of this make a plaiſter, by putting too of Waxe a certaine quantity: then take a linnen cloath of ſuch length and breadth that it may couer all the belly vnder the Nauell to the priuities, from one ſide to another, on this cloth ſpread this plaiſter of the thickneſſe of a ſtraw, and lay it to the belly.

Item, take the Treacle which is called *Diateſſarum*, and giue it to the woman to drinke, and it will expell the dead birth.

But if all these Medicines profit not, then must be vsed more seuere and hard remedies with instruments, as hookes, tongs, and such other things made for the nonce. And first the woman must be layd along vpright, the middle part of her body lying higher then all the rest, companied of women assisting her about, to comfort her, & to keepe her downe, that when the birth is plucked out she rise not withall. Then let the Midwife anoynt her left hand with the oyle of white Lillies, or other that may make it supple & smooth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feele and perceiue after what fashion the dead birth lyeth in the Mothers wombe, so that she may the better put in hookes and other instruments to plucke it out withall.

If so be that it lie the head forward, then fasten a hooke either vpon one of the eyes of it, or the roofe of the mouth, or vnder the chin, or on one of the shoulders which of these parts shall seeme most commodious and handsome to take it out by, and the hooke fastened, to draw it out very tenderly for hurting of the woman.

But if it lie the feet forward, then fasten the hooke on the bone aboue the priuie parts: or by some rib, or some of the back bones, or brest bone: and when this hook is thus fastened, the Midwife may not by and by draw & plucke at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, and then tenderly let her draw both together, so that the birth may proceed and come forth on both sides equally, mouing from one side to another, till ye haue gotten out altogether, and now and then to helpe it in the comming forth with the fore-finger well anointed, if it chance to sticke, or to be let

any

any where: and as it commeth forth, alway to remoue the hookes farther and farther on the dead birth.

Againe, if it chance that one of the hands onely of the birth doe appeare, and that it cannot conueniently be reduced and turned vpward againe, by reason of the narrownes of the place, then bind it with a linnen cloth that it slip not vp againe, and then to plucke it outward vntill such time that the whole arme be out, and then with a sharpe knife cut it off from the body: and euen so doe if both hands appeare first at once, or one leg or both, if they cannot be returned back to be otherwise taken out conueniently. As yee cut the armes from the shoulders, so likewise cutting the legs from the thighs for the which purpose the Chirurgians haue meete instruments made for the nonce, with the which such legs and armes may soone be cut from the body. These parts being once reiect and cut from the body, then turne the rest, so that it may easily proceed, with as little paine to the mother as may be.

If it be so, that the childs head be so swollen by inflation, swelling, or resort of humours, that it will not conueniently issue out at that narrow place: Then let the Midwife with a sharpe penknife cut open the head, that the humors contained in it may issue and runne forth, and so the head to ware lesse able to be plucked out: But if it be so, that (not by any such casualtie) the head be big but of naturall growth, then must the head be broken in peeces, and the parts euermore taken forth with such instruments as the Chirurgians haue ready and necessary for such purposes.

Againe, if that after the head were come forth, yet the brest-part would not follow for greatnesse: Then must

ye breake and cut likewise that part, vnto such time that it may be had forth. And euen so likewise, if all the rest of the body should be so swollen that it would not proceed ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermore, if by chance or disease it come to passe, that the mouth of the Matrix be exulcerate or apostumate, so that the passage be made the narrower, by that meanes, the byrth and the moze contract: then must ye first study & endeauor you to supple & ease the places by oyles and other greases, such as I spake of sufficiently before in the 4. Chap. with bathes and fumigations.

Also if the dead byrth come sidelong, then must ye doe what may be done to conuert and turne it to such fashion, that it may most easily be brought forth. The Matrix and other secrets must be anointed, perfumed, and vapoured with such thinges the which may make it more ample and large. If it cannot be thus had forth whole, then let it be cut out by peece-meale, as is before spoken of. And if after this deliuerance the flowres issue ouer vehemently, then vse such thinges as haue vertue to restraine them, of the which I haue spoken in the first Chapter before.

But contrary to all this, if it chance that the woman in her labour should die, and the child hauing life in it: then shall it be meete to keepe open the womans mouth and also the neather places, so that the childe may by that meanes both receiue & also expell ayre and breath, which otherwise might be stopped, to the destruction of the childe. And then to turne her on the left side, and there to cut her open, and so to take out the child. They that be born after this fashion are called Cæsars, for be-

cause

cause they be cut out of theyr mothers belly: whereupon also the noble *Romane* Cæsar the first, tooke his name.

In the last Chapter of this Booke be briefly recited certaine expert Medicines, which be most requisit to the chiefe purpose entended in this present Booke.

Chap. V.

FOrsomuch as the principall intent and end of this booke is to shew the meanes and medicines whereby the womans labour may be made more easie: therefore here I will compendiously set forth certaine medicines, oyntments, and emplaisters, such as shall be sufficient and most requisite to that purpose, and such as hath beene well experimented and practised: The which also it shall be conuenient (for them that may) alwayes to haue in a readinesse against their time of neede. For although that Nature be the chiefe and head doer in all this businesse (as in conception, bearing, and the byrth:) yet notwithstanding, medicines many times doe helpe, ayd, and forti*f*ie Nature, being sometime impedite and let, yea, impotent and not able to doe her office as should appertaine.

When the time then of the womans labour is come, if shee labour long and painfully, and yet the byrth doe not proceed: then for the more expedite and quicke deliuerance, giue her of this medicine following,

Take of the finest Cinamome that may be chosen foure drammes, and with a sharpe knife first shred it in very small peeces, and then beate it to very fine powder.

Item, of Saffron dryed by the fire till it be blackish, of

Caſsia lignea, fine Reubarbe, Sauine dried, Myrrhe, of each of theſe ſeuen ſcruples, of pure Muske xvj. graines, euery of theſe ſimples exquiſitely by themſelues powdred, and then perfectly mixed in one, with ſix or ſeuē drops of Malmeſey, temper the whole maſſe into littleroundels or trochisks, each waying a dram. **And in time of need at the womans labour, giue her hardly the waight of vi.d. of theſe trochiskes beaten into fine powder, with foure ſpoonefuls of Hyſope water, and other foure of good wine ſacke.**

This medicine is not onely profitable at this time to prouoke the byrth, but alſo is notable good to expell the after byrth, or any other ſuch like matter in that place, hauing neede of expulſion.

Item, if neede doe ſo require, it ſhall be very expedient to haue this emplaiſter following in a readineſſe, the which ſpread abroad vpon a linnen cloth, either elſe vpon leather, and ſo applyed to the bottome of the belly, in as large manner as may be, dilateth and openeth the porys of theſe parts, amplifieth, enlargeth, and diſſolueth them, whereby that that is contained in the belly findeth the freer iſſue, to the leſſe greeuance of the Mother.

Take of Emplaiſtrum de Mellilote, of Diachilon, of Oxicroceum of each two ounces, of the rootes of Aſarum, of wilde Nep dryed, the leaues of Beniamin, of toſted Cummin, of each two drammes, of good Caſtorium three drams, of the oyle of Dill one or two ſpoonefuls: ſuch of theſe as are to be powdred, beate them fine, and then ouer a ſoft fire temper them altogether perfectly.

Item, the ſame emplaiſter may ſerue to be laid ouer all the bottome of the belly and the priuy paſſage, to prouoke and draw forth the latter or hinder byrth if neede be: But if that be not ſtrong enough, then lay to this plai=

plaiſter following, which is of much more efficacy, force and ſtrength.

Take of Galbanum, Ammoniacum, Seraphinum, Myrrhe, of each an ounce, of Colloquintida, Heleborus niger, of each two drams, of Caſtorium, Perethrum, and Storax liquida, of each three drams, of Turpentine and Petroleum of each foure drams. Firſt, ouer a ſoft fire temper the Turpentine, Petroleum, and Storax liquida, together, then thereto adde Colloquintida, Heleborus, Caſtorum, and Perethrum, being firſt well and finely beaten to powder: after put to the Galbanum, Ammoniacum, Serapinum, and Myrrhe, being firſt diſſolued in good Malemſey and ſo take it from the fire, and labour it with your hands. **This plaiſter is of great effect to prouoke the after byrth.**

Item, vnſet Leekes ſtamped and fryed with Butter and ſo laid plaiſter wiſe to the belly ſerueth well for the ſame.

Item, the leaues or flowers of Marygolds drunke with white Wine, expell the after-birth. Alſo the ſayd leaues and flowers dryed, and at time of neede, kindled with a Waxe candle, and the fume thereof receiued vnderneath into the priuie part, prouoketh out marueilouſly the after-birth.

Item, a comfortable potion, to be taken after the deliuerance of the child.

Take of the ſweeteſt garden Mints, greene or dry, of the leaues of Baume, greene alſo or dry, of the leaues of Maioram, the rootes of Fennell, the pith taken out, the flowers of Buglos, of Roſemarie, of Ruds, of Borage, and of dryed red Roſe leaues, of each of theſe halfe a handfull, more or leſſe as it pleaſeth you, of Cloues & Mace bruiſed a little the waight of two pence, of Cinamome ſhred in ſmall

Portions the weight of ſixe groats, knit all theſe together in a clout or little linnen bagge, and hang the ſame bagge in a quart of Borrage water the ſpace of a day and a night: then take out the ſaid bagge, and reſerue the water, of the which take one halfe, and the other halfe of pure wine, Sack, or elſe Muſcadell; and being mixt together, put thereto a little of the conſerue of Barberries, conſerue of Borage flowers, conſerue of Roſemary flowers, and drink thereof euery day the ſpace of foure or fiue dayes, at once foure ſpoonefuls of the water, and other foure of the foreſaid Wine. And this potion ſhall both comfort the woman and alſo helpe greatly to the expulſion of all noyſome things to be expelled.

And here it is worthy to be noted, that whereas it is a common vſage to giue often to women in theyr childbed, caudels of Otemeale, thinking and ſaying thereby the woman to be ſcoured, whereas indeed the ſaid Otemeale is a notable binder and dryer. Therefore ye ſhall vnderſtand, that the right vſe thereof is, to giue it to ſuch as haue already beene well and ſufficiently ſcoured and cleanſed from their after-byrth, and other things to be looked for in this time and caſe: but if the woman be not ſufficiently purged already, then giue her no Otemeale cawdels, ne other things that may binde.

And thus I make an end, praying the Women readers hereof, to accept and ſuffice themſelues with theſe few medicines heere in this Chapter mentioned, and often by me and others practiſed. The which thing if they ſhall doe ſo, it ſhall (no doubt) be occaſion to mee the ſooner to retake this matter in hand againe, and to refreſh and furniſh the ſame with new and much more excellent experiences then hath beene yet hitherto

therto read or seene in any Booke concerning such matters.

And as touching the aboue Troschikes and emplaisters described here in this place, yee shall finde them alwayes ready made in some Apothecaries shoppes in London.

The third Booke of the birth of Man.

In this first Chapter of the third Booke, is first declared the matters therein contayned, and then how the Infant newly borne must be handled, nourished, and looked to.

Chap. I.

IN the second Booke we haue sufficiently and at length declared the manners, fashions, and diuersities of Byrthes, with the dangers and perils often chancing to the women at their labours, and after the same. And now here in this third Booke shall be intreated what is to be done to the Infant borne. And how to choose a Nurse, and of her office: with manifold Medicines and remedies against sundry infirmities, which eft-soones happen to Infants in their infancy.

Then after that the Infant is once come to light, by and by the Nauell must bee cut three fingers breadth from the belly, and so knit vp, and let bee strewed on the head of that that remayneth, of the powder of Bole-Armoniacke, and Sanguis

Sanguis Draconis, Sarcocola, Myrrhe, and Cummin, of each like much, beaten to powder: then vpon that binde a peece of Wooll, dipped in oyle Oliue, that the powder fall not off. Some vse first to knit the Nauell, and after to cut it so much as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childs tongue be, if it be a man child. Item, Auicenni saith, that diuers things may be knowne by marking of the childes Nauell: For (as he saith) when the woman is deliuered of her first child, then behold the nauell of the child: which if in that part of the which is next vnto the body it hath neuer a wrinkle, it prætendeth and doth signifie perpetuall from thenceforth sterilitie or barrennesse: and if it hath any wrinkles in it, then so many wrinkles, so many children shall the woman haue in time to come. Also some adde to this, and say, that if there be little space betweene these wrinkles in the Nauell, then shall there be also little space betweene the bearing of the children: if much, it signifieth long time betweene the bearing of them: but these sayings be neither in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the Nauell is cut off, and the rest knit vp: anoint all the childes body with the oyle of Acorns: for that is singularly good to confirme, stedfast, and to defend the body from noysome things which may chance from without, as smoke, cold, and such other things: which if the Infant be greeued withall straight after the byrth, being yet very tender, it should hurt it greatly.

After this anoynting, wash the Infant with warme water, and with your finger (the nayle being pared) open the

the childes tosethilles, and purge them of filthinesse: And that the Nurse handle so the childes sitting place, that it may be prouoked to purge the belly. And chiefely it must be defended from ouermuch cold, or ouermuch heate.

After ỹ the part extant or the knot of the nauell is fallen (the which commonly chanceth after the third or fourth day) then on the rest remaining, strew the powder or ashes of a calues hoofe burnt, or of snaile shelles, or of the powder of lead, called red lead, tempered with wine.

Furthermore when the Infant is swadled and laid in the Cradle the Nurse must giue all diligence and heede that she bind euery part aright, and in his due place and order, and that with all tenderneſſe and gentle entreating, and not crookedly & confusedly, the which also must be done oftentimes in the day, for in this is it, as it is in yong and tender impes, plantes, and twigs: the which euen as you bow them in their youth, so will they euermore remaine vnto age. And euen so the Infant if it be bound and swadled, the members lying aright and straight then shall it grow straight and vpright. If it be crookedly handled, it will grow likewise. And to the ill negligence of many nurses may be imputed the crokednes and deformity of many a man and woman, which otherwise might seeme aswell fauoured as any other. Item, let the childes eyes be oftentimes wiped & cleansed with a fine & cleane linnen cloth, or with silke. And let the armes of the Infant be very straight laid downe by the sides, that they may grow right & sometime stroking the belly of the child before the vesike or bladder, to help to ease, and to prouoke the child to making of water: and when yee lay it in the Cradle to sleepe, set the Cradle

By the onely negligence of Nurses many children grow crooked-backed and wry legged.

Cradle in such a place, that neither the beames of the Sunne by day, neither the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the head euer somewhat higher then the rest of the body.

And farther, let it be washed two or three times in the day, & that anon after sleep, in the Winter with hot water, in the Summer with luke warme water: neither let it tarry long in the water, but vnto such time as the body begin to ware red for heate, but take heede that none of the water come into the Infants eares, for that should greatly hurt his hearing another way.

Then, to be short, when it is taken out of the bath, let it be wiped and dryed with gentle and soft linnen clothes warmed, and then to lay it on her lap the back vpward, the which with her hands let her tenderly stroke and rub, and then to lap it vp, & to swaddle it, & when it is swadled, to put a drop or two of water into the nosethrils of it, is very good for the eye-sight. And so to lay it to rest.

Of the Nurse and her milke, and how long the child should sucke. Chap. II.

AS concerning the bringing vp, nourishment, and giuing sucke to the child, it shall be best that the mother giue her child sucke her selfe, for the mothers milke is more conuenient and agreeable to the Infant, then any other womans, and more doth it nourish it, for because that in the mothers belly it was wont to the same, & fed with it, and therefore also it doth more

more deuoutly couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most wholesome for the child, as Auicenna writeth, it shall be sufficient to giue two sucks twice or thrice in a day. And alwaies beware ye giue not the child too much sucke at once in this tender age of it, for cloying of it, & lest also it loath it: but rather let it haue often of it, and little at once, then few times, and ouermuch at once. For such as be ouercloyed with the mothers milke, causeth their body to swell and inflate, and in their vrine shall appeare, that it is not ouercome ne concocted or digested in the child: which thing yet if it chance, let the Infant be kept fasting vntill such time as that which it hath receiued already be compleatly digested.

Item, if the mothers milke be somewhat sharpe or cholericke, let her neuer giue the child her breast fasting. If it be so that the mother cannot giue the Infant sucke her selfe, either for because of sickness, or that her brests be sore and her milke corrupted: then let her choose a wholesome nurse, with these conditions following.

Choosing a Nurse.

First, that she be of a good colour and complexion, and that her bulke and brest be of good largenesse. Secondly, that it be not too soone ne too long after her labour, so that it be two monethes after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that she be of meane and measurable liking, neither too fat ne too leane. Fourthly, that she be good and honest of conuersation, neither ouer hasty nor fretfull, ne too sad or solome, neither too fearefull or timorous: for these affections and qualities be pernicious and hurtfull to the milke, corrupting it, and passe forth through the milke into the child, making the child of like condition

tion and maners. Also that they be not ouer-light and wanton of behauiour, Fiftly that her brests be full and haue sufficient plenty of milke, & that they be neither too great, soft, hanging & flagging, ne too little, hard, or contract, but of a measurable quantitie.

The consideration of the Nurses milke.

Also looke vpon her milke, that it be not blackish, blewish, gray, or reddish, neither sower, sharpe, saltish, or brackish, neither thin and fluy, neither ouer grosse & thicke, but temperately white, and pleasant in taste.

And to be short, that milke is best and most to be chosen, of the which a drop being milked softly vpon the naile of the thumbe, holding your finger still, rolleth not off, neither flitteth abroad, but if you moue your hand a little it will slide off by and by: but if when it is milked on the naile it spread abroad, and sit by and by, then is it to thin, but if it cleaue still when that ye moue a little your hand, then is it too spisse and thicke. The meane betweene both is best.

If it be so, that the nurses milke be too hot, sharpe, or cholerick: then let her neuer giue the child suck, her selfe being fasting.

Diuers causes of the defect or failing of milke.

Sometimes it chanceth, that the mothers or nurses milk do faile or decrease, the which thing may come by diuers causes: as by sickenesse, by diseases in the brests, or by taking of cold in the same, and so stop and cludder the milke, or for because she lacketh such thinges the which might engender milke, either by ouermuch fasting, hunger, and thirst, the which causes must be well considered: & then according to that, minister a remedy.

Things which doe augment and increase Milke be these.

Let her vse to eate Parsnep, either the seede or the roote: also

alſo the ſeed or root of Fennell, ſodden in broth made with Barley or Cicercula, let her eate of that with other meates that ſhe feedeth on.

Item, to eate Sheepes breſts, and the milke of them is good.

Item, take an ounce of Cow butter, and diſſolue it in warme white Wine, the which let the Nurſe drinke.

Item, boxing vnder the breſts doth well, without ſcarification.

Item, a plaiſter for the ſame of Frankencenſe, Maſticke, and Pitch, layd to the breſts, or vnder the breſts, the skinne firſt being anoynted with Oyle, leaſt it ſhould cleaue ouerfaſt to the place.

Item, it ſhall be very good to rub ſoftly with the hand the breſts, or elſe in bathing after dinner or ſupper, to cauſe ſome to ſucke her breſt.

Item, take the oyle of white Lillies, or of Violets, and mingle with it Muske, Enſence, and *Laudanum*, well tempered together, in the ſame dip a peece of wooll, and clap it to the breſts, and ſoke them with it.

Item, waſh them, and ſoke them oftentimes with Wine, in the which is decoct and ſodden Mints, Roſes, Violets, and *Xiloaloes*. Alſo to eate broth in the which is ſodden a Henne with Cinamome, Maces, *Cardamomum*, and alſo the yolke of an Egge.

Item, it is good for her to eate freſh Cheeſe and Milke, and to refraine from all manner of great labour and hard workes.

Item, pottage made of Beane-meale, Rice, and bread made of fine flower, tempered with Milke and Sugar, putting to it alſo a quantity of Fennell ſeed, or of the leaues, is very good.

Item,

Item, take of Annis ſeede, of *Siler Montanum*, of each three drams, of Chryſtall beaten to powder two drams, and as much of Suger, giue her this to drinke about ten dayes, at morning, euening, and mid-day.

Item, take of Fennell ſeede, or the leaues, and of Horehound, of each two handfuls, of Annis ſeede foure drams, of Saffron beaten one ſcruple, alſo of freſh Butter three ounces, and ſeeth all theſe in ſufficient water, making hereof a plaiſter, the ſame plaiſter whileſt it is hot, lay it to the Nurſes breſt.

Item, take of Commin ſeede an ounce and a halfe, of clarified Hony three ounces, ſeeth it in fiue pints of water, altogether put into a new pot, and let it ſeeth to the third part, and of this decoction giue the Nurſe oftentimes to drinke.

Item, take of Beetes well waſhed one ounce, of Commin halfe an ounce, of Honey ſixe ounces, of theſe mingled and tempered together, make an Electuary, of the which let her take both in the morning and euening, at each time a ſpoonefull.

Item, take two drams of Chryſtall beaten into fine powder, and diuide that in foure equall parts: one of theſe parts giue vnto the Nurſe, the ſpace of foure dayes to drink, with broth made either of Cicer, or elſe of Peaſon,

Alſo all theſe things following increaſe and augment milke in the breaſts: Annis and Annis ſeede, Dill and the ſeede, Horehound, *Cardamomum*, freſh Cheeſe wortes made of old Cheeſe, Cicer, Chryſtall beaten to powder, and taken with Honey, Lettuſe, Fennell, Wine in which Roſemary or Sauery be ſodden.

Item, to abſtaine from venery or mans company: for if ſhe vſe that, it ſhall ſpend and conſume the milke, and make

make it vnsauorie and vnwholesome, neither can the child well brooke it, but most commonly shall cast it vp againe, because it cannot digest it.

Also, it shall be best that the child suck not of the mothers brest by and by, as soone as it is borne, but rather of some other womans, for a day or two, for because that the creame (as they call it) straight after the birth, the first day in all women doth thicken and congeale.

Item, if it chance that the Nurse be ouer-sore lasked, or that she be ouer-sore bound, so that she take any medicines to remedy it; then let another giue the child sucke whilest she be recouered againe. And when the child is layd in cradle to be rocked, rocke not too fast, lest through ouermuch rocking and stirring, the childes stomacke turne, and the milke there corrupt for lacke of rest.

How long the child should sucke.

Auicen **aduiseth to giue the child sucke two yeares: howbeit among vs most commonly, they sucke but one yeare. And when yee will weane them, then doe it not sodenly, but a little and a little, and to make for it little pilles of bread and Sugar to eate, and accustome it so, till it be able to eate all manner of meate: and this shall suffice for the education and bringing vp of Infants at this time. Notwithstanding diuers other things heere are left vnspoken of, another time (God willing) we shall declare them at large.**

Of diuers Diſeaſes and infirmites which chance to children lately borne, and the remedies therefore. Chap. III.

ALthough there be in manner infinite diſeaſes which happen to Infants, as writeth Hypocrates, Galenus, Racis, Auicenna, and diuers other: yet for breuity and ſhortneſſe we will rehearſe here onely ſuch of them which moſt commonly happen to the ſame, and that be theſe: exulceration of the gummes, ſtix of the belly, or ouermuch looſeneſſe of the ſame, the belly hard bound, the cramp, the cough, and diſtillation of the head, ſhort windineſſe, bladders on the tongue, exulceration or clipping of the mouth, apoſtume in the eares, apoſtume in the braine, ſwelling and bolning of the eyes, ſcumme or creame of the eyes, the feauer, gnawing in the belly, the body ſwelling and puffed vp, often ſneezing, wheales or bladders of the body, ſwelling of the coddes, ſwelling of the nauell, vnſteepineſſe, yexing, appetite to verbreake, fearefulneſſe in the dreames, the mother, iſſuing out of the fundament gut, wormes in the belly, chatting, the falling ſickneſſe, the conſumption, the palſie, trembling of the parts of the body, the ſtone, goggle eyes.

How to Cure and to remedy all theſe, now will I ſhew in order.

Of Exulceration of ỹ Gums.

FIrſt, in exulceration of the gummes, are wont certaine puſhes, and as it were wheales to grow on the gummes, or in the corners of the iawes, the which

which put the place to much grieuance: and to remedy this, it shall be good that yee with your finger rub the Infants gummes, and the pulses or whelkes withall, and then to anoynt the same gums with oyntment made of Hens-greace, Hares or Conies braines, oyle of Camomill mixt with Hony: then take water, and in it seeth Camomill and Dill, the which water being hot, powre it on the childs head, holding it a foote aboue the head.

Of the Flix and ouermuch looseneſſe of the Belly.

For this, take the seed of Roses, Commin, Annis, and the seede of Smalledge, beate all these together, and make them Plaister-wise, and lay it to the Childes belly.

And further, if that it which the Infant voydeth be of red or yellow colour, then giue it to drinke of the Syrope of Roses, or of Crabbes, or else of Pomegranats, tempered with a little Mynt-water.

Item, take the seed of Sorrell, and beate it, then temper it together with the yolke of a rosted egge, and giue that to the child to eate, or else take the same seede bruised first, and then seeth it in fayre running water, thereof let the child drinke two or three times in the day.

Item, take a gall and beate it to powder, then seeth it in water, with this water temper Barley meale, or the meale of *Millium*, and make a plaister of it, the which lay vnto the childes belly.

Item, if that that commeth from the child be whitish, then take of Nutmegges the weight of a Penny, and of white Frankencense a scruple, or the weight of two pence, the which temper with the juyce of a Quince, and giue it

to the child to drinke.

Item, take the meale of Barley, temper it with the juyce of Plantane, and a little Vineger, and make it Plaisterwise, & lay it to the childes belly, but being first a little boyled together ouer the fire.

Item, take the juyce of *Centinodium*, and the white of an Egge & temper them together, to the which adde the powder of dryed red Roses, the powder of Hematites, Mastick, Frankencense, Bole Armoniacke, *Sanguis Draconis*, and the ryne of Pomegranate, of all these mixed together make a plaister, and lay it (first warmed ouer the fire) to the Infants belly.

Item, to wash the child in the water in the which be sodden leaues of red Roses, is very good.

Item, take the juyce of Camfery, and the juyce of Plantane, the more and the lesse, and in this put Clay of an old furnace or ouen, and make of it a plaister, and lay it to the childes belly.

To vnloose the Child being bound.

IT the child be so bound, that it cannot long time haue any stoole, then take a suppositary of Hony, sodden till it be hard and massie, and let the suppositary bee of the length of your little finger, and the bignesse of two Wheat strawes bound together, then dip it into oyle, and conuey it into the childes fundament.

Item, likewise you may make a suppositary of the stalke and the roote of Beetes, or else of the roote called Oresse, or Flowre-deluce roote, made of the quantity before spoken, and conueyed into the sitting place of the child.

Item, to giue the Infant as much Hony as a Pease to drinke,

drinke, and to rubbe the belly a little, and to ſupple it with a peece of wooll dipped in Oyle, or dipped in Buls gall, and layd to the Nauell.

Item, you may giue vnto the ſurfeit a medicine which hath vertue to vnbinde and looſe, & the next day after, let the child ſuche her, and it will looſe alſo the child.

Item, take of ſmall Mallowes, of great Mallowes, of each an handfull, of Fenegreke and Linſeed of each an ounce, of Holyoke two ounces, of Figs the number of ten, ſeeth all theſe together in water, and then ſtampe them in a morter, and put vnto it of Butter, and of Hennes greace, of each two ounces, and of Saffron one ſcruple, and make a Plaiſter of it vpon a linnen cloth, of the thickneſſe of a ſtraw, and lay it to the childes belly a day and a night.

If this mone not the belly, then take of Aloes Cicotrine one dram, of *Heleborus* both *niger* and *albus*, of each fifteene graynes, beate theſe to powder, then temper them with three ſpooneſuls of the iuyce of Walwort, or of Oxe gall, in this liquor dippe Wooll, and lay it to the Nauell the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwort, and of Mill meale, and ſeeth thoſe together till they be thicke, then make a plaiſter thereof, and lay it to the belly beneath the Nauell.

A Remedy for the Crampe, or diſtenſion of members.

If it chance that the Infant be taken with the diſeaſe called the crampe, the which for the moſt part commeth of indigeſtion, and of the weaknelſe of the power attractiue, and eſpecially in ſuch children the which be very fat and moyſt, then ſhall yee anoynt all along the

backe of the Infant with the oyle of blew Flowre-deluce, or elſe white Lillies, eyther the oyle of Rue.

If the cramp take the child whileſt it ſtretcheth forth the armes, legges, and other members (as he be wont in gaping or yawning) then let it be bathed and waſhed in water, in the which Prim-Roſes, Couſlops or the flowers of Camomill be ſodden, or elſe anoynt it with the oyle of Violets and the oyle of ſweete Almonds tempered together: and if the child bee in great heate, anoynt it with the oyle of Violets, or with oyle Oliue, tempered with a little white Waxe, and alſo powre on the childes head the oyle of Violets.

A Remedie for the Cough and diſtillation, or Catharres of the head.

SOmetimes the Child is ſore encombred with the cough, and with diſtillation or running of humors out of the head to the noſe, the mouth, & the breſt, the which yee ſhall remedy thus.

Firſt powre warme water on the childes head, holding it a foote and a halfe from the childes head, and ſo doe continually the ſpace of halfe an houre, and in the meane while put a little Hony on the childes tongue to chewe vpon, then put your finger into the childes mouth, and depreſſe or hold downe the innermoſt part, or the roote of the tongue next to the throat, to prouoke the childe to vomit, and to voyde the groſſe and viſcous humors, which bee cauſe of this ill.

Item, take Gumme Arabicke, Gumme Dragagant, the ſeede of Quinces, the juyce of Liquorice, and Suger *Penidium*

dium, all this beaten together, giue euery day to the child a quantity with milke new milked.

Item, make Almond milke with Almonds blanched, and onely the iuyce or water of Fenell, whereof when it is well ſodden, let the child eate and drinke morning and euening, or any other time of the day.

And if it be ſo that the cough haue exaſperate and made rough the tongue and the roofe of the mouth, then take of the ſeede of Quinces two ſpoonefuls, bruiſe them a little, and ſteepe them in warme water the ſpace of two or three houres, then ſtraine the viſcous and groſſe water from them thorow a ſtrainer, & that that remaineth, fry it together in a Frying panne with Suger *Penidium*, and the oyle of ſweete Almonds, thereof making an electuary, the which giue vnto the childe to receiue: If the child haue great heate with the cough, then adde vnto the ſame electuary, the iuyce of a ſweete Pomegranate.

Item, againſt the cough and ouermuch heate, take the ſeede of white Pogie and Dragagant, of each two drams, of the ſeede of Gowards foure drams, and beate all theſe together, and giue at once the waight of foure pence to the child, with the water in which Raiſons haue beene ſodden.

Item, take Rayſons, and doing away the graines of them, ſeeth them together with water in a Frying pan, ſo that they burne not to the bottome of the panne, then take it from the fire and beate it well in a morter, tempering therewithall Suger *Penidium*, and giue of this in the morning and euening to the child.

Againe, if the cough come of a colde cauſe, then take a little Myrrhe beaten to powder, and temper it with a quantitie of warmed Hony, and the oyle of ſweete Almonds, and of this giue vnto the child.

Furthermore, the Nurse must anoyde all such things the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe things. Also she must anoynt the Childes breast with butter, and with Dialthea.

Item for the cough, Take Raysons, and frye them in a frying panne, then stampe them in a morter, and to that adde as much of Suger *Penidium*, with a little oyle of Violets, and make an electuary of these, and giue to the childe the quantitie of a hasell Nut.

A Remedy for short-winde.

Many times chanceth also to Infants difficulty of breathing or short windinesse: the which to remedie, take Linseed, and beate it, and giue of it vnto the child with Hony: but if the disease increase on the child, and that the winde pypes in a manner seeme stopped, then anoynt well the eares, and all the places about the eares with oyle Oliue, & also the tongue for to prouoke vomite, and then powre a little warme water into the childes mouth to wash it with all, and giue to it a little Linseed tempered with Hony, and beaten, made after the fashion of an electuary.

Item, if the child haue besides this also the flix: then giue vnto it the Syrrope of Myrtels, other else Dates sodden, with milke and flower.

Against wheales or bladders on the Tongue.

Item, sometimes happeneth to the children, wheales and blisters on their tongue and mouth, which things

things come of the sharpenesse and eagernesse of the Nurses milke, the mouth and tongue of the Infant being so tender, that the least thing that toucheth it shall offend it: wherefore, besides that, it is great paine to the child thus to be blistered by the eagernesse of the milke, it is also very perillous and dangerous. For such wheales which be not ripe and seeme blacke, betoken death: which if they be white or yellowish, they then be of lesse perill.

Against this ill, take Violets and Roses, and seeth them in a little Rose water, and therewith wash the blisters.

Item, take the juyce of Lettuse, the juyce of Petimorell, and the juyce of Purselane, which when they bee well commixt and tempered together, anoynt therewith the whelkes. And if the foresaid blisters or whelkes be blackish, then adde to the foresaid juyce, Licorice beaten to powder.

Item, if the same be very moyst, then take Mirrhe, Gals, the rine of Frankencense, beate them well altogether, and temper them with Hony, and anoynt the childes tongue therewith.

Item, take the juyce of Mulberies before they be full ripe, other else of vnripe grapes, which is called *Vergeus*, and with that anoynt the tongue.

Item, it is very good to wash the tongue with Red wine, and then to strew vpon it the powder of Galls, or else of the barque or rine of Frankencense.

If yee will haue a quicker medicine in operation and sharper: then take Bole Armoniacke Psidium, and Sumach, of each three drams: also of Galls two drams. of Alome one dramme, all these beate together, and searse them through a searser

fearſer, and ſtrew that powder on the blifters.

Item, if theſe wheales be reddiſh, and cauſe much ſpittle to gather together in that place, then let the Nurſe vſe ſuch things which are moyſt and colde, and let her chew in her mouth very ſmall a few Fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or ſtarch tempered together with Roſe-water, and put on the childes tongue, is good.

Item, take the juyce of Pomegranats, the juyce of Quinces, or the iuyce of Orenges, and doe of this on the childes tongue in like manner: but if the wheales or blifters be ſomewhat yellowiſh, then to theſe juyces ſpoken of before, adde the juyce of Lettuſe and of Purſelane. But if the wheales ſeeme whitiſh, then take of Myrrhe and of Saffron of each one dram, of Sugar Candie two drams, and beate theſe to powder, and lay it on the wheales of the tongue.

Of Exulceration or cleſture, chapping or chining of the Mouth.

Sometimes by reaſon of the hardnes of the Nurſes paps, the childes lippes and mouth be exulcerate, hauing in manner of clefts and chines in them, and in this caſe take tozed wooll, and dip it in the juyce of Plantaine, or elſe in butter molten, or in freſh Hens greace, euery of them being warme, and with this anoynt the mouth and lippes of the child.

Of

Of Apostumation and running of the Eares.

When that humours and matter issueth out of the Eares, which properly commeth of aboundant of humours in all the body, and most especially in the head, then take a peece of wooll, and dippe it in Honey mixt with red Wine, to the which is put also a little quantity of Alome beaten to powder, or of Saffron; then make of the same as it were a tent, and put it in the childes eare, and when the tent hath sucked and drawne to it the humours and filthinesse of the eare, then take it out and put in new, and if that which commeth out of the eare be as matter, then take of sodden Honey, and temper it with water, put of it into the eares: or else take the powder of Galls, tempering it with Vineger, and doe likewise. **But if the child haue great paine and dolour by windines, ventosity, and the humours in this place,** then seeth Organie and Myrrhe with oyle Olive, and so being warme, put of it into the eares.

Of Apostumation in the Head.

If there be any Apostume ingendred in the the head, (which many times chanceth) the which causeth the cheeks & eyes to be greatly pained, and the eye-sight to ware wannish or tawny: then must be applied such things which may refrigerate and coole the braines: as, Take the juyce of Gowards,

Gowardes, the juyce of Nightshade, and juyce of Purselane, and temper them with oyle of Roses, in this dip a peece of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

Of Swelling or bolning of the eyes.

AGainst swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childs eyes, and binde it to the place with a fine and soft linnen cloth: then afterward wash the eyes with water in which Camomill and Basill haue beene sodden. **If that in this swelling the eyes be not red, neither the browes swollen,** then take Mirrhe, Aloes, Saffron, and the leaues of Roses, and temper all these, and steepe them in old wine, and binde it to the childs eyes with some linnencloth, and into the childes nose put a quantity of Amber, dissolued in womans milke.

Of the Scumme or white of the Eye.

AGainst the Scum or white of the eye, which for the most part happeneth to children through ouer much crying and weeping, take the juyce of *Solatrum* & drop the same into the childs eye, and if by the same chance the vaine of the eyes waxe reddish, or be swolne, then anoynt them with the same iuyce.

Against Immoderate heat, or the feuer.

IF the Infant be in great and vehement heat, contrary to nature, the which is called a Feuer: First it shall be the Nurses part to eate and vse such things the which coole

coole and moyſten.

Alſo to giue vnto the Infant of theſe things following, The juyce of Pomegranate, the water of Gourdes, Sugar, with a little Camphery mixed therewithall, tempered well together. *Item*, it is very good to prouoke it to ſweeting.

Item, take of the juyce of Wormewood, of Plantane, Mallowes, and Singrene, and temper them all together, and ſeeth them a little on the fire, in the which alſo mixe Barley meale, and make a plaiſter of all theſe, and lay it to the childs breſts. Alſo take the oyle of Roſes, and the oyle of Poplar, and mixe them together; with this oyntment beeing cold, annoynt the childes forehead, the temples, the armes, the hands about the wreſtes, and the pulſes, and the feete about the ancles.

Item, take of Barly meale, and of dryed Roſes and powdred, and temper theſe with the water of Roſes, and the water of Endiue, & make therof on the fire a plaiſter, the which lay to the childes breſt ſomewhat warme.

Alſo as often as the child is waſhed, let it be done with water in which is ſodden ſuch things which coole: As Lettice, Purſlane, Endiue, Plantaine, and ſuch other.

Againſt Fretting or gnawing in the Belly.

If the child be vexed with fretting & gnawing in the belly, the which things ye ſhal know by the immoderate crying of the child, and that it turneth from one ſide to another, with great crying: then ſhall you take warme water, wherein hath beene ſodden Lauender, Cummine, Fennell ſeede, or the ſeed of Dill, and oyle Oliue, tempering them together: and herein dip a peece of Wooll, and therewith

therewith soke the Childes belly oftentimes.

Against Swelling of the Body.

WHen the Childes body, or any part thereof is swollen and puffed vp: Then take the tops of Elder-tree, and of Walwort, and seeth them in white Wine, and therein lappe the Infant, especially if it be not taken with ouer great heate: but if so bee that with Swelling in the head, the belly be swollen also, then take Myrrhe, Aloes epatike, and Saffron, and beate them altogether, and temper them with the juyce of Beanes, and lay it to the childes head.

Against often Sneezing.

SOmetimes the Infants be sore troubled and vexed with often sternutation and sneezing, which thing, if it come of the Apostume in the head, then shall yee minister such things to the head which refrigerate and coole, whether it be oyles, oyntments, injeces of the hearbs, or other things. If this come of any other cause then of Apostume: Take Basill, be it greene or dry, and put of the juyce or powder of it into the childes nose. But if this sneezing come and begin with heate, and that the childs eyes seeme as they grew inward for paine thereof; then lay to the childes head the leaues of Purselaine, or Goward, cut in thin slices, and tempered with oyle of Roses, and Barly meale, and also the yolke of an egge.

Of

Of Whelkes in the body, and the Cure.

These whelkes if they appeare blacke vpon the body, they signifie perill of life, and so much the more, the greater quantity that there is of them: but if they seeme whitish or reddish, it is perill, and may easily be cured. Wherefore take the leaues of the red Rose, the leaues of Myrtils, and of *Tamariscus*, and seeth these in water, and in that water wet a linnen cloath, and soke therewith the whelkes. Item, likewise it is good to anoynt the same with the oyle of Roses, of Myrtils and *Tamariscus*. **If the whelkes be white or reddish, then let them bee ripe before yee minister any thing to them: and when they be open and beginne to matter,** then to clense, purifie, and to dry them being ripe and broken, it is very good to wash the same whelks with Mulsum or Hydromel, in which Salt-peeter is dissolued. Mulsum and Hydromell, **is water and hony sodden together.**

Against swelling of the Coddes.

Many times chanceth to children (through ouermuch crying) swelling about the Coddes, and sometimes burstnesse and swelling in the inner part of the thighes, the which swelling sometimes commeth by inflamation of great heat, and sometimes with onely windinesse. If it come of windinesse, then the Coddes will sometimes appeare so stiffe as a tabour, and shine as it were an horne. The remedie for this is, take a quart of double Beere-woort, and therein seeth of the leaues of Bay halfe an handfull, of Rue a quarter of an hand-

handfull of Fennell, Dill, and Camomill, of each a meane handfull, cut and bruiſe all theſe hearbes together, and ſeeth them from the quart to the pynt, then ſtraine them ſtrongly from the liquor, in which liquor ſeeth ſo much Bran-flower as may ſerue to make a Plaiſter, thereto adding at the latter end two or three ſpoonefuls of the oyle of Camomill, and lay this playſter hot to the Codes. **If the ſwelling come of heate, then allay the ſame with ſome cold hearbes, ſuch as I haue oftentimes ſpoken of before.**

Againſt Swelling of the Nauell.

ALſo ſometimes the childes Nauell ſwelleth, and eſpecially ſtraight after the byrth when it is cut. For this, take Spike celtike, and ſeeth it in the oyle of Almonds, mixed with a little Turpentine, then in this dip Wooll, and lay it on the place.

But if ſo be that this ſwelling come of ouermuch crying, cough, or of a ſtroke or fall: Then take bitter Lupines and the powder of faire old Linnen cloath burnt to powder, and temper theſe with Red wine, and then in this dippe a peece of Tow, and lay it to the Nauell.

Againſt Vnſleepineſſe.

AGainſt vnſleepines, that is, when the child is deſtitute and wanteth his due and naturall reſt, all the while crying and weeping. For this, take two heads (with the ſeeds therein contayned) of white Poppie, and with one ſpoonefull of Roſe-water, and three or foure droppes of Vineger, ſtampe them in a morter reaſonably, then adde thereto two ſpoonefuls of Womans milke, and the

the weight of an halfe-peny of Saffron with halfe a ſpoone-full of Barly flower, the which yet ſtampe a little together againe, and then lay it in a fine thinne double linnen cloath, and apply it to the forehead from one temple the another.

Item, giue the childe to drinke a little of the Syrrope of Poppie. Alſo to anoynt the temples with the oyle of Poppie, is very good.

But if this ſnuffepineſſe come of the impuritie of the Nurſes milke (as many times it doth) then take of the oyle of Violets, and put vnto it a little quantity of Vineger, and of this liquor drop oftentimes into the childs noſtrils. Or elſe take the oyle of Roſes, and temper it with the juice of Lettuſe, and therewith anoynt the head and the ſtomacke of the childe, **And further, ſee that the Nurſes milke may be amended.**

Againſt Yexing or the Hyckot.

This yexing commeth either of coldneſſe of the ſtomack, or elſe of ouermuch fulneſſe, or for lacke of meat, and emptineſſe of the ſtomacke, or elſe by ſome hot and cholericke quality, byting vpon the mouth of the ſtomacke.

As often as it commeth by the aboundance of meate and fulneſſe, the remedy is to prouoke it to vomit. **If by coldneſſe of the ſtomacke**, then anoynt the ſtomacke with the Oyle of Bayes warmed, other elſe lay to the ſtomacke a plaiſter made of the ſeed of Dill, beaten and tempered with the juyce of Mints.

But if it chance by any heate or cholericke quality, then take the oyle of Violets, or of Roſes, the juyce of En-

dſue, or of any other ſuch hearbes, the which haue power to infrigidate and coole, and temper the ſame with womans milke, and anoynt therewith the childes ſtomacke.

And when it proceedeth by defect and lacke of meate or emptineſſe of the ſtomacke, then giue to the childe to feed vpon milke, and other good wholeſome things to ſup: **neither paſſe not greatly though the child reiect and vomit vp again that the which it receiueth, for ſo much euer will remaine in the ſtomach that ſhall be ſufficient to ſuſtaine it, and meanely to nouriſh it.**

Againſt often perbreaking, by weakneſſe and feeblenes of the Stomacke.

Againſt ouermuch perbreaking, beate foure graines of Cloues, and giue it to the Child to drinke, with foure or fiue ſpoonefuls of red Wine.

Item, take of Maſticke, white Frankencenſe, & the leaues of red Roſes, ſo much as ſhall be ſufficient, and all theſe beaten together, temper them with the iuyce of Myrtes, and make a plaiſter of it, laying it to the childes ſtomack. **But if the childes vomiting be very vehement,** then put vnto theſe foreſaid things a quantity of Roſe Vineger.

Item, take fine meale, and bake it hot in an Ouen, or elſe in frying-pan ouer the fire, till it waxe browne, then beare it to powder againe, putting it into Vineger, and to theſe adde the yolke of an Egge hard roſted, Maſticke, Frankencenſe, and Gum Arabecke, and temper all theſe with the iuyce of Mintes, making of it a Plaiſter, the which lay to the childes ſtomacke, and to the childes mouth and noſe, hold

hold a warme toste of bread.

Causes of this ill be three. The first, if the Child haue taken more milke then it is able to concoct and digest.

The second, if the Nurses milke be ouer thin, waterish and fluish. The third, if the same milke be impure, feculent and corrupt. These causes prouoke vomite, and especially if the child also haue a weake and waterish stomack: wherefore ye must helpe the Infant after this manner.

First, let the Child sucke lesse then it did before, and then also marke that which the child doth perbreake, whether it sauour sharply like Vineger, and that it be whitish: For if it be so, then take of white Frankencense eight graines, of dryed Rue twentie graines: beat these to powder, and giue it to the child to drinke with the Syrrope of red Roses.

Or else let the Nurse chaw cummin, and so put it into the childes mouth: Giue also of the syrrope of Pomegranets, with the powder of drie Mints to the child.

Take Masticke, Accatia, Xiloaloes, Galles, white Frankencense, tosted bread, of each like much, beate them together, putting too of red Roses, and tempring it with the conserue of Roses, and lay it to the childes stomacke.

But if it so be that the perbreaking of the child sauor not after the fashion of Vineger, but after some other sowre sauour, & that it be not whitish, but pale or yellowish: then giue it the juyce of Quinces, **and lay this plaister vnto the childes stomacke.** Take Barly meale, wilde Mulberies, and Psidium, beate all these together and temper it with Rose water, and lay it to the childes stomacke.

And furthermore, if the childes stomach be somewhat waterish and slow in digestion: then anoynt it with the water of Roses, in the which Muske hath beene dissolued,

or elſe the water of Myrtils, and giue it to drinke the juyce of Quinces, with a little Cloues and Suger, or with a ſcruple of Nutmegs therewith tempered and mixed.

Againſt fearefull and terrible Dreames.

Alſo ſometimes the Children be vexed and vnquieted with fearefull and terrible Dreames in their ſleepe, which thing for the moſt part commeth of the abundance of food, and ouermuch meate or drinkes, which for the ſuperfluity thereof cannot be concoct ne ouercome of Nature, wherefore neceſſarily it putrifieth and corrupteth: the noyſome and hideous vapours whereof, flying vp to the Head in time of ſleepe, cauſe theſe terrible phantaſies in the ſleepe. And thus it may be remedied. Firſt take heed, that yee lay not the Child to ſleepe ſtraight after it hath fedde, and alſo let it licke a little Honey, ſwallowing it downe, ſo that by it, ſuch things the which be ſomewhat hard to digeſt and concoct, may the ſooner be digeſted, and the refuſe the more eaſily to deſcend into the guts.

Item, euery day giue to the Infant halfe a dram of the Electuarie called Diatruſcum, or Diaplicis. Alſo Treacle in this caſe is very good, taken with Milke, as ſaith *Raſis*.

Againſt iſſuing forth of the Fundament gut.

For the iſſuing forth of this Gut: when the Child laboureth to eaſe it ſelfe: Take Myrtils, Acorne cuppes, red Roſes dryed, burnt Harts-horne, burnt Alome, Goates-hoofe, Balauſtions, and Galles, of each like much, and ſeeth all theſe together with water, ſo long till the

the water haue receiued the ſtrength of the ingredients, and with this water being warme, waſh the gut, and ſo conuey it into the body againe, as I haue taught you in the ſecond booke.

Againſt Tenaſmus.

TEnaſmus is a diſeaſe when the Child enforceth it ſelfe to the ſtoole, and yet can doe nothing, the which thing oftentimes chanceth to children, moſt commonly proceeding of cold. Againſt the which, yee ſhall vſe theſe remedies: Take Garden Creſſes and Cummin ſeede, of each like much, beate them together, and temper them with old butter, and giue it the Child to drinke with cold water.

Item, take Turpentine, and lay it vpon coales, whoſe fume let the child receiue beneath in the fundament, the fume being incloſed about with cloathes.

Item, take Tarre, and likewiſe make fume of it, receiuing the fume as before.

Againſt Wormes in the Belly.

SOmetimes there breed wormes in the guts, of the bigneſſe and quantitie of ſuch as are wont to be in old Cheeſe, called Mites, and ſome like Lice. And ſometime in the belly are engendred wormes of the bigneſſe of earth wormes, called Eales. Againſt theſe vſe this remedy. Take the water of Centumnodia, and giue it to the childe to drinke with milke.

Item, take of white Corall, the ſcraping of Iuory, of

Harts horne burnt, and of Iroes, of each a ſcruple, of Suger Candy one ounce & a halfe, of the water of Centumnodia, ſo much as ſhall be ſufficient to temper all theſe things before, and of this make ſuppoſitaries, miniſtring to the child euery day the weight of two drams.

Otherwiſe, according to Raſis minde; Take of Cummin ſeede as much as ſhall be ſufficient, and temper it with Oxe gall, making thereof a plaiſter, which ye ſhall lay to the Infants Nauell.

Item, Oyle Oliue taken and drunken, a ſmall quantity thereof, is very good to kill all manner of Wormes which breed in the gut, neere to the Fundament. Alſo take the fineſt Cotten, and thereof make ſuppoſitaries, the which ye ſhall anoynt with the oyle of Wormewood, or of Rue, or of the Kernels of Peaches, or the oyle of bitter Almonds, and ſo conuey it into the childes fitting place.

Item, it ſhall greatly profit the child, if it be waſhed in the water in which is ſodden Wormewood, and the leaues of Peaches.

Item, an ointment for the ſame: Take of Wormewood, and of Lupines, of each two drams, of Siler Montanum, Cummin, Cockle, Centory, and Centonicum, and of Harts horn burnt, of each foure drams, all theſe things beaten together, temper them in the oyle of Wormewood, or of bitter Almonds, the weight of two ounces, putting to it foure drams weight of waxe, and make hereof an ointment, and anoynt the childes belly therewith by the fire, or in ſome warme place.

Item, take of Cockle two drams, of Wormewood and Maſticke, of each one dram, of Aloes, red Corall, of each two drams, of Coriander perparot, ſixe drams, beat all theſe well together. **Adde alſo to theſe**, of Rye meale three ounces,

ounces, of Lupines beaten to powder, ſix drams, of Saffron two drams, temper all theſe in two ounces of the juyce of Rue, & foure ounces of the juyce of Wormwood, or of the oyle of the ſame, and make hereof a plaiſter, and lay it vnto the childes Nauell the breadth of an hand.

Item, giue the child the weight of foure-pence of the powder of Aloes Cicotrine, with faire water firſt ſodden & ſweetned with Suger, or elſe with ſingle Beere: and this no doubt is ſoueraigne.

Item, againſt the great and long Wormes. Take of the juyce of Wormewood, and of Oxe gall, of both two ounces, of Colocinthis eight drams, temper all theſe well together, adding to it a little wheaten meale, and make hereof a plaiſter, the which lay to the Nauell of the childe.

Item, a Bath for the ſame:

Take wormewood and Galles, and ſeeth them in water, and let the childe be bathed in it vp to the Nauell.

Of Chaſing or Galling in any place of the body.

AGainſt galling or chaſing of the childes ſkin, by reaſon of the acrimonie and ſharpeneſſe of vrine or ſweat: Take Myrtils and beat them to powder, and ſtrew thereof on the place.

Item, take of Iroes, of the red Roſe, of Cyprus, of Tragacantum, ſo much as ſhall be thought ſufficient, and beate them all, or part of them, and ſtrew of the powder on the chafed place.

Item, take of the oyle of Roſes, one ounce, of white

Frankencense one dram, and melt these together, and take eight graines of Camphire dissolued in Rosewater, & mixe therewithall, and of all this make an oyntment, and anoynt the chafed place therewithall. Also Vnguentum album, and Vnguentum rubeum be good for this purpose.

Item, the decoction and fomentation with the water wherein Plantaine, Knot-grasse, Docke-rootes, or Bursa pastoris is sodden, is very good for the same.

Of the Falling sickenesse.

SOmetimes the Infants be vexed and encombred with the falling sickenesse, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which, is cold and ill humours in the head and braines. Another is, that it taketh this infirmity after the byrth by some accidentall cause: in which case, if it leaue not the childe being a man child, before he be fiue and twenty yeares of age, and the woman child, about the time of hauing her first flowres, if it forsake them not in this space, neither by the might of Nature, neither of medicines, then is it like neuer to depart from them.

Againe, if this disease come not by nature, but by some accidentall cause afterward, then giue diligent heed that the Nurses milke be very good and conuenient to the childes Nature. And for the same purpose, if necessity require, it shall be very good to purge and cleanse the Nurses body with due and meete medicines, and shee must auoid all such things the which do coole and moisten, and to suffer the child to receiue no more milke at once, then it may be well able to digest.

Against

Againſt this cruell diſeaſe, Authors much commend the roote of a Piony, onely hanged about the childes necke.

Item, the ſame roote dryed and beaten to powder, and ſo oftentimes giuen to the childe to take, ſometimes with drinke, ſometimes with pottage, pap, or milke, or any other wayes. Likewiſe the ſeede of Pionie is very good.

Furthermore, poure now and then into the childes noſethrils, Oyle of Caſtorium, or the oyle of Coſtus, or of Euforbium: Alſo let the childe ſmell to Rue, and to Aſa-fetida.

Item, to hang Viſcam querſinum, which is gathered in March, the Moone decreaſing, about the childes neck, is very good. **Diuers other things there be, which might be heare rehearſed, but this ſhall be ſufficient at this time.**

Conſumption or pining away of the body.

When the Infant falleth away, and the fleſh rebateth, remayning nothing but as it were ſkin and bone, and therby the child waxeth ſickely: Then let the Infant be bathed in water, in which hath bin ſodden the head and the feet of a Weather, ſo long till the fleſh part from the bones of his owne accord: and euery time that the childe commeth forth of the bath, firſt let it be wiped and dryed cleane, **and then anoynt it with this oyntment.** Take freſh Butter, oyle of Violets, and oyle of Roſes, of each one ounce, of the fat of freſh Porke halfe an ounce, of white Waxe two drams: melt all theſe things together, and make an oyntment of it, anoynting therewith the childes body.

Item, take white Waxe, Swines greaſe, Sheepes tallow, freſh

freſh Butter: melt all theſe things together, and ſtraine them making of it an oyntment, and anoynt the childe withall once or twice euery day. **But the chiefe hope of reſtauration, muſt be in light, reſtoratiue, and pure nourishing meates.**

Of Laſſitude, wearineſſe or heauineſſe of the Childes body.

SOmetimes it chanceth that the childes members of the body be ſo feeble, as though it had the palſie, ſo that with thoſe parts of the body the child cannot helpe it ſelfe, neither can it lift vp his hands, armes, ne ſtand on the feet. If the child haue this diſeaſe whilſt it ſucketh, then let the Nurſe be comforted and ſtrengthened with ſuch things the which haue vertue to heate and to dry. Alſo let the Nurſe feede onely on roſted or fryed meates, and that ſhee forbeare from Milke, Fiſh, and hard or ſalt powdred fleſh: for commonly this diſeaſe ſpringeth of cold and moyſt humours, beſieging the ſinewes.

Furthermore, let not the Nurſe vſe any watered Wine, or mixed, but meere and in his owne kinde: and let her bathe the child euer before ſhe giue it ſucke, after anointing it with oyle of Caſtorium, or the oyle of Coſtum, **and let the child drinke euery day a quantity of this electuary following.**

Take garden Mint, Cinamome, Cummin, drye Roſes, Maſticke, Fenegreke, Valerian, Amios, Doronicum, Zedoarium, Cloues, Saunders, Xiloaloes, of each a dramme, of Muske halfe a dram, beate all theſe to powder, and conſect them with clarified and deputed Honey, making thereof an electuary, of the which euery day giue vnto the childe the

the weight of two pence to drinke with white Wine. If that childe haue this diſeaſe in euery part of the body, then take an ounce of Wax, and a dram of Euforbium, the which Euforbium ye ſhall beat in a morter with fiue or ſixe drops of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto ſo much oyle as may be ſufficient to make a ſeare-cloth, and lay it to the reines of the backe.

Of Trembling of the body, or of certaine members of the body; called the Palſie.

If the childe happen to be vexed with trembling, or ſhaking of the body, or the parts thereof, ſo that yee feare the Palſie of the ſame part, or that the falling ſickneſſe ſhould enſue: then remedy it after this meane. Take the oyle of Roſes, & the oyle of Spykenard, and temper them together, warming it, & therwith anoint the back or reynes and the other ſhaking members: ye may alſo take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and ſuch other.

Item, to bathe the child in the decoction of Roſemary, Sage, Time, Hyſope, Sauery, Alexander, Smallage, &c. is very ſoueraigne.

If you cannot cure it by this meanes, then demand further counſaile of the Phyſitians.

Againſt the Strangury or Stone, with ſtopping of the Vrine.

STrangury, Diſſury, and the difficulty in making of water, oftentimes chanceth to children by reaſon of

of the stone, or abundance of grauell, or else many times of some other viscous, slimie, and flegmatike matter, in manner and forme of megs or rags ouerthwarting and crossing the passage, whereby the vrine should passe forth, in such wise, that (without great paine) the child cannot make water, and that yet but in small quantitie at once.

Which of these wayes soeuer it come, it shall be very good to bath the child up to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Linseede, Lillie rootes, Fenegreke, and Sauery, other else a spunge or double linnen cloth dipped therein, eftsoones to foment the share and neather part of the belly against the bladder.

But in men children chiefly foment them on the straights, betweene the fundament and the coddes, the which place in Latin is called Peritoneum, for in them lyeth the necke of the Bladder. After this bathing, or fomentation, dry the places fomented, and whilst they be yet red with bathing, anoynt them with the oyle of Scorpions, to bee had at the Apothecaries, or else the oyle called Petroelum.

And if further need shall require it, ye may apply this plaister following to the foresaid places. Take of Parsley and of Alexander, of each halfe an handfull, of Peritory, Mallowes, Holioke rootes, of each an handfull, seeth these hearbes together in good stale Ale, till such time as they be soft, then power out the Ale from them, and stampe the hearbes in a stone morter, adding thereunto of the seedes of Fenegreke and Line, of each halfe an ounce, being first beaten to small powder.

Item, of Cummin seed the weight of foure grotes, beaten likewise to fine powder, of the oyle of Scorpions, Petroleum, or other appertiffe oyle an ounce and an halfe: of all these

these well comminced together, make a Plaister, and lay to the places aforesaid. **To speake of any Medicines to be administred inwards, it is but folly, for so much as it is so hard to cause a Child to take any thing in.**

This difficulty in making water, may ensue by other meanes, whereof we need not to speake at this time.

Of Goggle-eyes, or looking a-squint.

If the Child haue goggle-eyes, or that it looke a-squint, Then first set the Cradle in such a place, that the light may come directly and right in the Childes face, neyther in the one side, neyther in the other, neyther about the head, lest it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to returne the sight. And in the night season, set a Candle on the contrary side, so that by this meanes, the goggling of the eyes may bee returned to the right place. And further, it shall be good to hang cloathes of diuers and fresh colours on the contrary side, and specially of the colour of light Greene, or Yellow, for the Child shall haue pleasure to behold these strange colours. And in returning the eye-sight toward such things, it shall bee occasion to rectifie the sight againe. **And this shall be sufficient for this time, of the diseases of Children after they be borne, making here an end of this third Booke, for this time.**

The

The fourth Booke of the birth of Man.

Of such things the which shall be entreated in this fourth Booke. Chap. I.

HEre in this fourth Booke (by the leaue of God) shall briefly be declared such things which may further or hinder the conception of Man, which, as it may be by diuers meanes letted & hindred, so also by many other wayes, it may be furthered and amended. Also to know by certaine signes & tokens, whether the woman be conceiued or no, and whether the conception be male or female, and finally, certaine remedies and medicines to further and helpe conception: & thereafter we will (according to our promise in the Prologue) set forth certaine bellifying receipts, and so make an end of this whole Treatise.

Of Conception, and how many wayes it may be hindered and letted. Chap. II.

THere is nothing vnder heauen, which so manifest and plainely doth declare and shew the magnificent mightinesse of the omnipotent liuing God, as doth the perpetuall and continuall Generation and Conception of liuing things here on earth, by the which is saued, prorogued, & augmented

mented the kind of all things. And where that this Almighty Lord & Creator hath so instituted and ordayned, that no singular thing in it selfe (here vpon earth) should continually remaine and abide: yet hath he giuen from the beginning, and instincted such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselues, and vnto their owne similitude, in the which alwayes is saued the seed of posterity. Were not this prouision had by almighty God, the nature and kind of all maner of things would soone perish and come to an end: the which vertue and power of generation many times doth halt and misse, by defect & the contrary disposition in the parts generant: As yee may evidently see in the sowing of Corne, and all other manner of seed. So that there be in all manner of generation three principall parts concurrent to the same, the Sower, the seed sowen, and the receptacle or the place receiuing and containing the seed. If there be fault in any of these three, then shall there neuer be due generation, vntill such time as the fault be removed or amended.

The earth vnto all seeds, is as a Mother and Nurse, containing, clipping, & imbracing them in her woombe, feeding and fostering them as the mother doth the children in her belly or Matrix, vntill such time as they come vnto the growth, quantity, and perfection due vnto their nature and kinde: But if this seed conceiued in the bowels of the earth, doe not proue or fructifie, then be thou sure, that either there is let in the sower, in the seed, or else in the earth.

The earth may be ouer waterish, dankish, or ouerhot and dry, or else full of stones, grauell, or other rubbish; or

full

full of ill weeds, which may strangle & choake the good corne in his growing: also the seed may be purloined, or otherwise viciate and corrupted, and so the life & spirit of it vanished away and destroyed. The sower may inordinately strew and cast the seed on the earth, &c. So that if there be no let in none of these parts concurrant to generation, or that the lets be removed and done away, then doubtlesse will ensue multiplication and increasment of that kind, of the which the seed commeth, according to the naturall inclination, the which almighty God hath implanted and set in the kind of all things.

How many wayes Conception may be letted, and how the causes may be knowne. Chap. III.

Every thing then, the which doth increase in this kind, must first be conceiued in the wombe and Matrix of the Mother, which is apt and conuenient for the receipt of such seed. And as I sayd before) as there may be defect and lacke in the Mother, receiuing the seed, so may there be fault and defect in the Sower, and in the seed it selfe also.

And in women there are foure generall causes by the which the conception may be impedite and let: ouermuch caldity or heat of the matrix, ouermuch coldnes, ouermuch humidity, or moystnesse, and ouermuch drinesse. Any of these foure qualities exceeding temperancy, may be sufficient causes to let due conception.

Where-

wherefore the right excellent Physitian Hypocrates in the firt booke of his Aphorismes saith: All such women the which haue cold and dense Matrices, cannot conceiue, and such as haue moyst and waterish Matrices, cannot conceiue, for the power of the seed is extinguished in it: also hauing dry Matrices, conceiue not, for the seed perisheth for lacke of dry nutriment and food: but that Matrix the which hath all these qualities in temperancie, that is fruitfull. This is Hypocrates saying, the which thing also may be well perceiued by a familiar example of sowing of Corne.

For if it be sowne in ouercold places, such as be in the parts of a country called Scythia, and in certaine places of Almaine, or in such places where is continuall Snow, or frost, or where the Sunne doth not shine, in these places the seed or graine sowne, will neuer come to prooke, nor fructifie, but thorow the behement coldnesse of the place in the which it is conceiued, the life and quicknesse of the graine is vtterly destroyed and made voyd.

And further, as concerning ouermuch humidity, if ye sow your graine in a Fen or marsh and watery ground, the seed will perish through the ouermuch abundance of water, which extinguisheth the liuelinesse and the naturall power of the graine and seed.

Likewise, if it be sowne in such a Countrey or place where is ouergreat heate, not tempered with water and raine, or if the yeare be so dry, that there come no raine at all to allay the extreame and feruent heat of the Sun, then shall the seed sowne, wither and dry away, and the power of it be consumed and burnt.

And if it be sowne in dry places, where neuer commeth raine, or on the sand and grauelly places, in such a place

the graine can neuer take, ne proue, ne be conceiued in it, to come to any fruit or profit.

Wherefore if the matrix be distempered, by the excesse of any of these foure qualities, then must ye reduce it againe to temperancie, by such remedies as I shall shew you hereafter. Likewise may there be defect and lacke in the man: as if the seed be ouer hot, the which the woman shall feele as it were burning hot, or too colde, the which she shall feele as it were in manner cold as yse, or too fluxe or thin, &c. Diuers other wayes also it may be letted, which shall not need here to be rehearsed.

Now if the woman cannot conceiue, the cause comming of ouermuch frigiditie or coldnesse in the matrix, that shall she know by these tokens. She shall feele great cold about the sides, the reines of the backe, and matrix, her vrine shall appeare white and thinnish, and sometimes also somewhat fatish and thicke, and all manner of cold things shall annoy her, hot things shall greatly comfort her.

But if it come by ouermuch humidity of the matrix, that shall she know by these signes. If the body of her be of a fat and grosse disposition, it with her flowres ifsue forth, at the beginning and the latter end of them, a certaine viscous and watery substance, and that her vrine be white, thicke, and sometimes as it were milke: Also if that she feele great cold and paine about the matrix and priuie parts, and much dolour in her sides, and in the reynes of the backe.

And when ouermuch heate or drythe in the matrix is cause of the hinderance of conception, then is the vrine high coloured, red, or yellow, deepe thin, with certaine motes appearing in the water: the woman hath great thirst,

thirst, and bitter rising or belchings out of the stomacke into the mouth. And many times they that are in this case, are very spare & leane in all their body, hauing also but small quantity of flowres, the which thing may happen either by ouermuch watch, or ouermuch fasting, labour, trauaile, sorrow, sickenesse, &c. But such women which naturally are thus spare and leane, may very hardly be brought too a temperance againe, and be made apt to conceiue. And this shall be sufficient for this time, to know which quality by his excesse causeth sterility. Now will we shew how it shall be known, whether lack of conception be in the woman, or else in the man, and how to know whether the woman be conceiued or no, according to the minde of right expert Physitians.

How to know whether lacke of conception be of the woman or of the man, and how it may be perceiued whether she be conceiued or no. Chap. IIII.

If yee be desirous to know whether the man or the woman be hinderance in conception: Let each of them take of wheate and Barly corns, and of Beanes, of each seuerall; the which they shall suffer to be steeped in their seuerall vrine the space of twenty and foure houres: that done two pots, such as they set Gilli-flowres in, fill them with good earth, and in the one let be set the wheate, Barly, and Beanes steeped in the mans water, and in the other the wheat, Barly, and Beanes steeped in the womans water, and euery morning the space of eight or ten dayes, let each of them, with their proper vrine, water the said seeds sowne in the foresaid pots.

and marke whose pot doth proue, and the seeds therein contayned doth grow, in that party is not the lacke of conception, and see that there come no other water or raine on the pots: but trust not much this farre fet experiment.

Item, according to Hypocrates writing, if ye will know whether the fault be in the woman or no, then let the woman receiue in her body vnderneath, being well and closly closed round about, the fume of some odoriferous perfume, as Laudanum, Storax, Calamite, Lignum Aloes, Muske, Amber, and such other, and if the odour and sauour of such things ascend thorow her body vp vnto her nose, yee shall vnderstand that sterilitie commeth not of the womans part: if not, then is the defect in her.

Item, if she take Garlick, being pilled out of the husks, and conuey of it into the priuie parts, and if the scent of it ascend vp thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason and appearance, yet be they not alwayes infallible, but only likely: whether she be conceiued already or no, ye shall know by these signes. First, the flowres issue not in so great quantity as they are wont, but waxe lesse and lesse, & in maner nothing at all commeth from them. Also the brests begin to waxe rounder, harder, & stiffer then they were wont to bee: the woman shall long after certaine things, otherwise then she was vsed to doe before that time, also her vrine waxeth spish & thickish, by retention of the superfluities. Also the woman feeleth her matrix very fastly and closly shut, insomuch that as Hypocrates saith the point of a needle may scarce enter.

Item, to know whether she be conceiued or no, accor-

ding

ding to Hypocrates mind, in the fift of his Ampho. Giue vnto a Woman when she is going to bed, a quantity of Millicratum to drinke, and if after that drinke shee feele great paine, gnawing and tumbling in her belly, then be sure that she is conceiued. This Millicratum is a drinke, made of one part wine, another part water, sodden together with a quantity of Hony.

But if ye be desirous to know whether the conception be man or woman, then let a drop or twaine of her milk be milked on a smooth glasse, or a bright knife, or else on the naile of one of her fingers, & if the milk spread abroad vpon it by and by, then it is a woman child: but if the drop of milke continue and stand still vpon that the which it is milked on, then is it a signe of a man-child.

Item, if it be a male, then shall the woman with child be wel coloured, & light in going, her belly round, bigger toward the right side, then the left (for cōmonly the man child lyeth in the right side, the woman in the left side) and in the time of her bearing she shall better digest and like her meat, her stomack nothing so quesie ne feeble.

Of certaine Remedies and Medicines which may further the woman to conceiue. Chap. V.

All sterility then for the most part ensueth and commeth of the distemperancie of one of these foure forenamed qualities: wherefore the remedy and cure of the same, when it chanceth, must be done by such things the which haue contrary power and operation to the excessiue quality, for by that shall it be reduced to his temperancy againe.

As if that coldneſſe and moyſtneſſe exceeding temperancie in the Matrix be occaſion of ſterilitie, then muſt ſhee apply ſuch things to that place the which be of nature hot and dry, the which may califie and warme the place, and alſo dry vp the ill moyſtneſſe and humours contayned in the ſame, hindering conception.

And becauſe that the moſt generall and common cauſe of ſterilitie doth proceed of cold, watery, and flegmaticke humors, which bedewing the inner ſides and hollowneſſe of the Matrix, with the port and mouth thereof alſo, cauſeth that the ſeed ſent from the man into the womans wombe or Matrix, cannot there remaine ne cleaue: neither is the mouth or port of the wombe apt or able to cloſe it ſelfe ſufficiently after reception of the ſeed, the flegmie and fluxe humors withſtanding it, the which vnleſſe they be diſcuſſed or dryed away, the ſeed alway ſlippeth and ſlideth forth as faſt as it entreth in.

Wherefore to remedy and to doe away the foreſaid impediment, yee ſhall vſe the meanes that followeth.

Firſt, within a day or two after the womans Termes bee paſſed, let her by the aduice of ſome Phyſitian, take a Purgation, which may purge Flegme and wateriſhneſſe, and then the next or the third day after, let her ſit in a Bath vp almoſt to the Nauell, in the which Bath yee ſhall decoct and ſeeth theſe Hearbes following. Take of Bay leaues, Mallowes, red Mints, Mirtils, Camomill, Marjoram, Marigolds, of each an handfull, of Sage three handfuls of Mercurie and Brankurſin, of each two handfuls, ſeeth all theſe Hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe Red Wine, in this Bath let her remaine the ſpace of a good halfe houre

houre, and a little before that ſhee come forth of the Bath, giue her to drinke of this electuary following.

Take of Spike, Nutmegges, Cloues, Galingall, Cinamon, and long Pepper, of each the weight of a groat, of Annis-ſeed the weight of two groats, of Sage leaues dryed the weight of three groates, all theſe things (each by themſelues) beaten to ſmall powder, temper them all together in ſo much pure clarified Hony, as may be ſufficient to receiue all the powder, other elſe commixt with this powder ſo much fine Sugar, as the weight of the powder amounteth vnto, whereof yee ſhall giue vnto her at once the weight of two groats, with eight, nine, or ten ſpoonfuls of good white or claret Wine, or elſe with good Malmeſey or Muſcadell.

And all this muſt be done either faſting in the morning, one houre before breakfaſt, or dinner, other elſe fiue or ſixe houres after dinner, ſo that it be not done vpon a full ſtomach. But if ye take the bath and the Electuarie **in the morning, then at night three or foure houres after ſupper, let her receiue vnderneath her cloathes, the vapour of theſe things following, into the priuity.** Take of Lauander dried, of vnſet Time, Bay berries, Iuie leaues, of each halfe a litle handful, of white Frankencenſe the weight of foure grotes, of Sage dryed, or other, two little handfuls, of Roſemary leaues a handfull, ſeeth theſe together in faire water, and when they be perfectly ſodden, then let the woman ſet her ſelfe ouer the vapour thereof ſitting groueling, other elſe on a couer made for the nonce with a tunnell or conduit, thorow the which the vapour may be directed into the womans priuie paſſage, (or neere thereby) that the vertue therof may approach vnto the wombe or wombe port.

Yee may alſo in the ſame water dip Wooll, or elſe fine linnen clouts, and ſo conuey it into the priuie paſſage, there

to remaine the ſpace of one or two houres. This bath, electuary, and vapour, I counſell them that haue neede, to vſe the ſpace of three dayes continually, and then, the third night to company with her huſband, and by the grace of God ſhe ſhall be ſped.

There be ſometimes, that with the vſe of the bath only, or the electuary alone, either the vapour without any further remedy, haue beene aptified to conception: but who that vſeth it as is aboue mentioned, worketh the ſurer way.

These ſhall be ſufficient remedies for want of conception, proceeding of cold, moyſt, and flegmaticke humidities. Now if it come by any diſtemperancy in heate and dryeth, then let her be purged of choller or other vnkind heate bred in the body, by things apt and meete for that purpoſe, and then afterward to vſe baths, electuaries, and vapours, of moderate cooling things, as of Roſes, Violets, Lettuſe, Purſlaine, Plantane, and diuers other.

But forasmuch that moſt commonly the vnaptitude of conception (in women hauing their health) ſpringeth of the ſuperfluity of cold and moyſt humors (whereof we haue already ſpoken) therefore all other impediments left apart, yee ſhall hold yee content with this at this time. For if I would make mention of all the occaſions whereby conception may be let or impedite, then ſhould I here alleadge and bring in all the diſeaſes that may happen to a woman in that part, with the remedies thereof, which were a long worke, and not proper for this volume.

In

In this sixt Chapter is intreated of diuers bellifying Receipts, as yee may hereafter read.

The embellishing or bellifying Medicines whereof I entend to speake heere, be not to be vnderstood to be of that sort, whereby any adscitious or outward forraine beauty or set colours should be acquired or gotten, the which farre fet and damnable curiosity, I doubt not but that all honest and vertuous sad Women doe vterly abhorre and contemne: but here mine onely meaning is, to shew how to remoue certaine blemishes, and as it were weedes of the Body, through the which many times the naturall beauty thereof is obscured and defaced. For as in a faire Garden, be it neuer so beautifull, yet if it be not regarded and looked vnto, the weedes entermingling themselues among the good hearbs, will deforme & imperish the good grace of them. For in the earth, be it neuer so well diligented & picked, yet alwayes therein will remaine some sparkes and seeds of vnlooked for weeds, the which euer, when time and season serueth, Nature thrusteth foorth.

Likewise in the body of man, among the good & necessary humours is some sparke or quality of ill and vnnecessary humors, with the which Nature being offended and cloyed, expelleth and driueth them foorth sometimes into one place, and sometimes into another, according to the aptitude or feeblenesse in resistance of the place receiuing it, and the force or violence of Nature therewith grieued sending it, so that the superfluities found in the vpper part & face or superficie of the skin, ensueth

enſueth by the ſuperfluitie and dominion of like matter conteined and commixed in the veynes among the blood, and is a great euidence and teſtimony thereof. But here I will not ſpeake of all kindes of vtter diſeaſes ſpringing of this inward corrupted humours, but onely ſuch things as commonly chance to men and women without any imperiſhment of their health.

As for example, firſt I will briefly declare the filthineſſe of the head, called in Latin Perrigo, in English the Dandruffe of the head, the which is, when that at the kembing and ſcratching of the head, certaine white ſcales, as it were branne, falleth off from the head, and lyeth very thicke among and vnder the hayre.

Of the cauſes and remedies of Dandruffe of the Head.

THe cauſe of this Dandruffe commeth by abounDance of flegmaticke humors, commixt with the blood, the which daily and houſely by inceſſable ſweating, enaporateth and iſſueth out of the pores in the ſkin that couereth the panbone, and as faſt as it iſſueth forth, dryeth on the vtter ſuperficie of the ſkin, and there remaining and gathering together, becommeth euery day more and more, thereto greatly helping the forreſt of hayre which couereth, harboureth, and retayneth ſuch ſuperfluities, more in thoſe places then in any other, where no hayre groweth: & moſt commonly they that haue blacke hayre haue more ſtore of Dandruffe then others. This humour ſuffered ouerlong to raigne on the head, deſtroyeth and corrupteth the rootes of the haires, making them to fall off in great plenty, and ſpe-

cially

cially in kembing. And although this superfluity be not cleanely, yet notwithstanding it shall be no wisdome for me to teach, ne any other herewith encumbred to learne how to stop it, for feare of further inconueniences: but onely I counsell you once in ten dayes at the least to wash and scoure the head cleane with good lye, wherein let be steeped in a linnen bag, of Annis seed, Commin, dried Rosemary, Fenegreke, and rindes of Pomegranates, of each like much: and beware that after the washing of your head yee take no cold, before the head be perfectly dryed.

And whereas some say, that they which vse oft washing of their heads shall be very proue to head-ach: that is not true, but onely in such, that after they haue beene washed, rolled vp their haire (being yet wet) about their heads, the cold whereof is dangerous to bring them to Catarrhes and poses, with other inconueniences. Whereof all diligence must be had, that the head may be exactly well dryed with warme cloathes, whilest the head is yet hote of the washing, and then neuer feare any inconueniences, but rather conuenience and commodity: and let this be done also fasting in the morning, or else one houre before supper, or fiue houres after supper. This oft washing shall purifie the skin of the head, and stedfast the haire from falling, leuiate and lighten the head, with all the senses therein contained, and greatly comfort the braines.

To take away Hayre from places where it is vnseemly.

ITem, sometimes hayre groweth in places vnseemly and out of order: as in many maidens & women the hayre groweth so low in the foreheads and the temples, that it disfigureth them. For this yee may vse three wayes

hayres to remoue them: either to plucke vp one after another with pincers, ſuch as many women haue for the nonce, other elſe with this lee following.

Take new burnt Lime foure ounces, of Arſeneck an ounce, ſteepe both theſe in a pint of water the ſpace of two dayes, and then boyle it in a pint to the halfe.

And to proue whether it be perfect, dippe a feather therein, and if the plume of the feather depart off eaſily, then it is ſtrong enough: with this water then anoynt ſo farre the place that yee would haue bare from hayre, as it liketh you, & within a quarter of an houre pluck at the haires and they will follow, and then waſh that place much with water wherein Bran hath beene ſteeped: and that done, anoynt the place with the white of a new laid Egge and oyle Oliue, beaten and mixt together with the juyce of Singrene or Purſlaine, to allay the heat engendred of the foreſaid lee.

The third way to remoue haire, is a Plaiſter made of very dry pitch, and vpon leather applyed to the place, the haires being firſt ſhauen, and cut as neare as can be with a payre of Scyſers.

Now when the hayres be vp by the rootes, then to let them that they grow no more, take of Alome the weight of a groate, and diſſolue it in two ſpoonefuls of the juyce of Nightſhade, or of Henbane, and therewithall anoynt the place two or three times euery day, the ſpace of nine or ten dayes, and hayre will grow no more in that place.

To doe away Frekens, or other Spots in the face.

These Frekens, and ſuch other ſpots in the face, or other where in the body, may be taken away by often anoynting them with the oyle of Tarter, to be found

found alwayes at the Apothecaries: **and surely that oyle is soueraigne for that purpose.**

Item, take Eleborus, and seeth of it an ounce in halfe a pynte of strong white Vineger, till halfe be consumed, then mixe therewith Hony foure spoonefuls, and the weight of a penny of Mercury sublimed (to be had at the Apothecaries) seeth these together againe till it become thicke: with this annoynt the Frekens, and it will destroy them.

This is also very good for the Morphew, and other discoloration or staining of the skin.

To destroy Warts, and such like excressences on the face or else-where.

For this purpose nothing is so excellent, as euery day once (the space of three or foure dayes) to drop one drop of strong water, called Aqua fortis, on them; for this destroyeth them in very short time.

Item, the juyce of a red Onion, and the juyce of Marigolds, is very good for the same.

Item, dissolue a little of Mercury sublimed in faire water, and therewith drop the Warts, and they will soone wither and consume away.

To cleare and clarifie the Skinne, in the hands, face, or other parts of the body.

For this there is nothing better, then to take one spoonefull of the oile of Tarter, and sixe spoonefuls of water, wash these commixed together, wash the hands, face, and other parts, for it scoureth, cleanseth, and purifieth the skinne soueraignely, and will suffer no filthinesse to remaine

raine in the pores of the flesh. And this oyle of Tarter is made on this wise.

Take Wine lees dryed, the which the Goldsmiths do call Arguyll, and beate it into powder, and then fill thereof a Goldsmithes crudible, and set it among hot coales, till the Arguyll begin to waxe blacke: then take it out of the fire, and let it coole, and binde it in a linnen clout, and hang it a little ouer the vapour of hot boyling water: that done, hang this clout with the Arguyll in a glasse with a broad mouth, so that the bag or clout touch not the bottome of the glasse, and the water or oyle called Tarter will drop downe a little and a little: and the sooner, if it stand in a very cold and moist Cellar.

Item, to scoure the hands and the body, some vse to wash their hands with the powder of Orasse, which is the roote of the blew Flourdelace, and some with Beane flower.

Item, the yolke and white of egges is good for that purpose, and so is Hony.

To supple and mollifie the ruggednesse of the Skinne.

ANoynt the skinne with the oyle of sweete Almonds the same is very good also for chappings of the lips or hands.

Item, Deere suet is very proper for the same purpose, especially being well washed and tempered with Rose water, wherein hath bin dissolued two or three graines of pure Muske.

Against

Against sodaine rising of Pimples through outward heate, in the Face, or else where.

TAke the white of an Egge, and beate it well with a ſpoone, and then therewith commixe two ſpoonefuls of Sallet oyle, one ſpoonefull of Roſe-water, another of the juyce of Sorrell, and halfe a little ſpoonefull of Vineger, herewith anoynt the Pimples and riſings.

To keepe and preſerue the Teeth cleane.

FIrſt, if they be very yellow and filthy, or blackiſh, let a Barber ſcoure, rubbe, and picke them cleane, and white; then after to maintaine them cleane, it ſhall be very good to rub them euery day with the roote of a Mallow, and to picke them cleane that no meate remaine and putrifie betweene the teeth.

Item, take of the ſmal white pibble ſtones which be found by the water ſides, & beat them in very ſmall powder, hereof take an ounce, and of Maſticke one dram, mingle them together, & with this powder once in fourteene dayes rub exactly your teeth, & this ſhall keep your teeth faire & white: but beware ye touch not, ne vexe the gummes therewithall.

Item, to make ſtable and ſtedfaſt the teeth, and to keepe the gummes in good caſe, it ſhall be very good euery day in the morning, to waſh well the mouth with Red wine.

Of a Stinking breath.

STinch of the breath commeth either by occaſion bred in the mouth, or elſe in the ſtomack. If it come from the ſtomack, then the body muſt be purged by the

the further aduise of a Physician. If it be engendred in the mouth onely, then most commonly it commeth of some rotten and corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured and washed with Vineger, wherein hath beene sodden Cloues and Nutmegs. The cleanly keeping of the teeth, doth conferre much to the sauorinesse of the mouth.

Of the ranke sauour of the Arme-holes.

This vice in many persons is very tedious and loathsome: the remedy whereof is, to purge first the cholericke and eager humours, originall causers of the same, and afterwards to wash the arme-holes oftentimes with the water wherein Wormewood hath beene sodden, together with Camomill, and a little quantity of Allome.

Item, Authours doe write, That the roote of Artichokes (the pith picked out) sodden in white Wine, and so drunke, doth auoyd the stench of the arme-holes, and other parts of the body, by the vrine. For (as *Galen* also doth testifie) it prouoketh copie and plenty of stinking and vnsauorie vrine from all parts of the body, the which property it hath by speciall guift, and not onely by his hot quality. And thus here I make an end of this fourth and last Booke.

FINIS.

XUM